

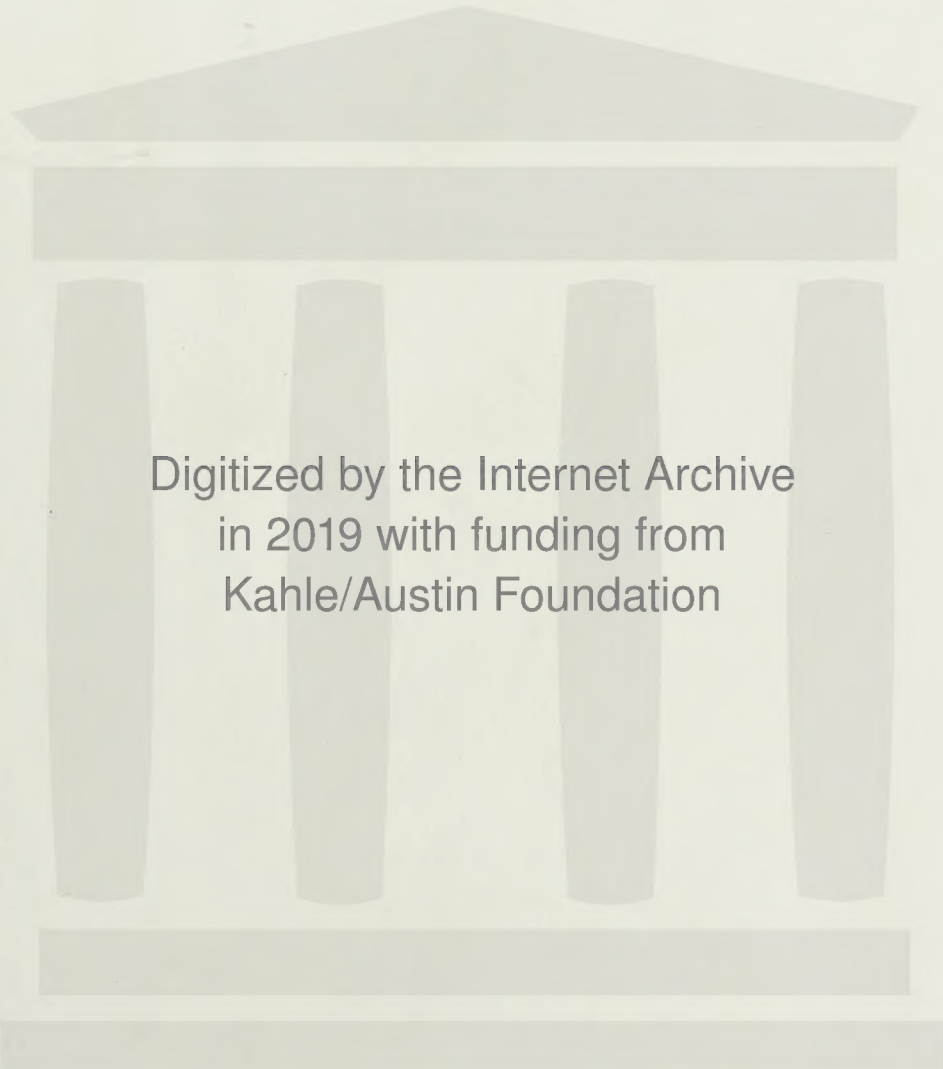
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STUDIES AND RESEARCHES ON THE
"HODD UNIVERSAL THEORY"

AL FATEH UNIVERSITY
SYMPOSIUM

1-3 NOVEMBER 1982

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**STUDIES AND RESEARCHES ON THE
"THIRD UNIVERSAL THEORY"**

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SYMPOSIUM**

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Socialist People's Libyan Arab Jamahiriya - TRIPOLI

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CONTENTS

Pag.

INTRODUCTION	7
The speech of Brother Staff. Major Abdessallam Ahmed Galloud, at the opening session of AL FATEH UNIVERSITY SYMPOSIUM	11

FIRST — RESEARCHES ON THE POLITICAL ASPECT

1) THE ROAD TO DEMOCRACY IN THE THIRD WORLD <i>Dr. M. Hira / Hoon.</i>	21
2) THE CRISIS OF REVOLUTION <i>George John / Misurata</i>	27
3) LIBYA A MODEL OF CLASSLESS SOCIETY IN THE CONTEMPORARY WORLD <i>Muhammad Saleem Rana, / Libya</i>	35
4) PEOPLE'S SELF MANAGEMENT AS CONCEIVED "IN THE GREEN BOOK" <i>Ramesh Chander Batra / Tripoli</i>	41
5) NUCLEAR THREAT TO HUMAN SOCIETY <i>Murly Narla / Tripoli</i>	47
6) NUCLEAR TERRORISM <i>Dr. Vikram Singh / Libya</i>	57
7) NUCLEAR TERROR <i>Dr. Khurshid Ahmad Khan, / Benghazi</i>	63

SECOND — RESEARCHES ON THE ECONOMIC ASPECT

1) A REFLECTION ON THE ECONOMIC PROBLEM IN THE GREEN BOOK <i>Dr. S.K. Rao / Libya</i>	79
2) NEEDS AND EXISTENCE <i>Dr. B.C. Pandey / Tripoli</i>	85
3) THE GREEN BOOK ON MONEY AND MAN'S HAPPINESS <i>Mahendra S. Rathi / Sebha</i>	93

THIRD — RESEARCHES ON THE SOCIAL ASPECT

1) RELIGION AND SOCIETY <i>Dr. H.C. Agarwal / Misurata</i>	107
2) RACISM-SOME REFLECTIONS <i>Dr. Micheal P. Singh / Tripoli</i>	113
3) THE CAUSE OF WOMAN <i>Tomson Cruz Gomez / Malaysia and Kenya</i>	121
4) THE WOMAN AND THE GREEN BOOK <i>Dr. N.K. Sharma / Hoon</i>	131
5) EDUCATION <i>Dr. N.P. Sharma, / Tripoli</i>	135
6) THE MEANING AND PURPOSE OF EDUCATION <i>Sarat Kumar / Misurata</i>	141
7) VETERINARY EDUCATION IN THE DEVELOPING WORLD IN THE LIGHT OF THE GREEN BOOK <i>Dr. A.B. Siddique / Tripoli</i>	151
8) HIGHER EDUCATION IN DEVELOPING COUNTRIES <i>Dr. Iqbal H. Khan / Benghazi</i>	159
9) A COMMON LANGUAGE FOR HUMANITY <i>Dr. Michael P. Singh / Tripoli</i>	169
10) CATCH THEM YOUNG <i>Dr. Kailash C. Kotia / Tripoli</i>	177
THE FINAL COMMUNIQUE OF AL FATEH UNIVERSITY SYMPOSIUM ON THE GREEN BOOK	185

INTRODUCTION

Al Fateh University Symposium on the Green Book was not the first symposium held under the supervision of the World Centre for Research and Study on The Green Book. There were symposium held before it. As symposiums held in Benghazi October 1979, Madrid December 1980, Australia August 1981, Caracas November 1981, Belgrade April 1982 and other Symposiums.

All these symposiums were held in the frame of study and deepening of the understanding of the eternal thoughts, offered by the Third Universal Theory to create the consciousness, which incarnates at the end the era of the masses; the era of the final salvation from injustice oppression and tyranny.

But this Symposium was distinguished because it was held as a result of an enterprise from some of the members of the foreign Staff of Al Fateh University and their insistence to take the responsibility of preaching the thought of the Green Book, believing in the University of this thought. They also believed that this thought was the right one, then it was their duty to preach it because they believed in it and its utility, as they were contemporary with it since its very beginning they interacted with it, they watched its growth from nearby, they knew well its influence and they were sure of its success.

The insistence and enthusiasm of the members of the staff of Al Fateh University were giving impetus to the Centre to hold this Symposium. The members of the Centre were assured with true evidence that their efforts were not in vain and that their shouts were not in emptiness but there were ears to hear, conscious minds and energy to act for the change of the image of the World by the thought of the Third Universal Theory.

We have to ask — What is the cause of this interest? This thought is preaching and warning. It preaches the era of the masses, the era, in which all kinds of hegemony, supremacy, dictatorships, the rule of a party, class, group or a tribe will come to an end.

This thought preaches the era, in which human freedom is released so that Man could make progress and innovate and preach the era, in which human dignity is respected, and in which there is no master and no slave, but all are free brothers in a World where Man respects his brother as a human being. This thought preaches the era, in which people will have authority, wealth and weapons. Then people will decide by themselves concerning any matter related to them, people will govern themselves. People will be supervisors of themselves, people will take their decisions through the Popular Congresses and People's

Committees, selected by the people will put these decisions in practice.

This thought preaches the era, in which Man will dominate his own needs, every one in the Jamahiriya Society will do the work, which suits him and what he is able to do without being under the domination of others or being obliged to do any work against his own free will or beyond his strength.

This thought preaches the era, in which there will be no wages, as Man will be released from its slavery, Partners' era will emanate, in which each producer will work in cooperation with the other Producers. He will Produce for the welfare of the Society. He will take his fair share of the production.

This thought preaches the era, in which exploitation of Capitalistic Class or Bourgeoisie Government will come to an end, the era, in which there will not be employers, but the producer will be the employer and master of himself. The era, in which there will be no domestic servants, (the slaves of modern age), because the house is to be served by its residents as an announcement for the salvation of domestic servants from their slave status to transform them into partners outside of the house. By this way Society will be a society of free and equal members in rights and duties.

This thought looks for freedom, equality and happiness, it looks for a recognition of Man's right to be free and honorable. This thought is for all the masses, as it does not look for neither domination of any class by another nor a tribe by another but seeks the happiness of all the masses and the realization of the welfare for humanity.

As this thought preaches the final salvation from all chains of injustice, tyranny, exploitation and political, economic and social hegemony in order to build a Society for all the masses, a Society consists of free members equal in having authority, wealth and weapons, to support for the final and complete victory of freedom.

At the same time, this thought warns against those, who oppress, exploit, restrain freedom and hinder progress. Because the people's loud shouts will express openly "No representation in the lieu of the people". "Representation is a falsification of democracy", "No democracy without Popular Congresses and Committees Everywhere". "Partners not wage-workers". By this way thrones will collapse, the chains will be broken, the movement of the radical change will begin. This movement, which preaches the final salvations from the chains of all instruments of governing under any form or kind or name.

As this thought preaches the era of the masses it also warns of the appearance of anarchy, if the new democracy, "The authority of the people" relapsed.

For this reason, if peoples want the continuation of this true democracy, they must keep themselves strong and conscious to be able to defend their liberty against those who are covetous to grasp it, in order that returning back would be impossible. If the radical change happens, it would be impossible to continue unless there is the force to defend it.

This thought preaches new civilization, the civilization of the masses, a human civilization based on right social situation, a situation, in which family becomes one of bases of the new society. The family, which brings up the child and the child finds his natural position in it. The child grows naturally in a natural family and natural society, in which individual can be brought up in the right way without complex.

Then the individual can grow and realise himself and innovate and interact with others to be useful and beneficiary.

It is a balanced civilization, in which religion, science, knowledge and arts are respected and in which all kinds of monopoly will be abolished.

This thought is the thought of liberty and new civilization.

The strength of this thought lies in itself. This self-strength, that attracted the attention of thinkers and researchers to it, that was the cause of the increase of its supporters.

This symposium of Al Fateh University in addition to other previous symposiums are the true evidence that what we say is right, another true evidence is the great number of researchs offered to this symposium and great enthusiasm among the researchers is a clear evidence also of their great interest.

As the World Centre for Researches and Studies on the Green Book greets all the participants in this symposium either by offering researches or by their presence, with pleasure offers to the respected readers in this book all the researches delivered in this symposium in English.

At last, the World Centre for Researches and Studies on the Green Book greets AL FATEH UNIVERSITY as the host of this symposium.

WORLD CENTRE FOR RESEARCHES AND
STUDIES ON THE GREEN BOOK

**The speech of Brother
Staff. Major Abdessallam Ahmed Galloud
At the opening session of
AL FATEH UNIVERSITY
SYMPOSIUM**

The historic solution lies in creating the thought of the masses, which springs from the masses themselves.

The true victory is the ideological victory of the movement of any human group, or the movement of any revolution.

For these reasons I wanted to attend the AL FATEH UNIVERSITY Symposium, as an attempt of enriching and deepening the thought of the masses.

The previous evening, I wrote some remarks and ideas, which I would like to tell to you:

The theory of the masses is the theory, which expresses a stage of human struggle for freedom and happiness. The thinker Muammar Al Qathafi wrote it as a modern law of masses, rightly guided by the primitive and simple natural law, which was born with the primitive man. But this free and happy man had lost his freedom during his journey from the primitive societies, in which man was free and happy, to societies of classes and slavery... during this journey his behaviour was changed from being polite into being greedy and egoistic.

During man's journey to reobtain his happiness and his lost freedom, he passed the stage of turning kingdom into republic, and private into common ownership and bourgeoisie into proletariat etc...

The most characteristic is the French revolution, which led the Capitalistic and Bourgeois System and the Bolshevik revolution, led by a party, so called formally the labour class party, but in fact it does not belong to the labour class. The third historical attempt, which was characterized from the beginning by its support of the masses, was the German revolution... the revolution of labourers and soldiers... This revolution, which asked for creating councils for labourers and soldiers and raised the slogans of proletariat (asking for) a party for themselves.

The slogan of abolishing private ownership does not mean the abolishment of exploitation.

Abolishing exploitation can happen only by abolishing working for a wage. But the leftist parties conspired against this historic attempt. The German Democratic Socialist Party, the Independent Socialist Party, the Communist Party, the fascist forces and the reactionary rightist forces.

The leftist parties took the chance to be in the first line in the revolution of labourers and soldiers, and conspired against this historic attempt. They

replaced the councils of labourers and soldiers by representatives incarnated in unions and associations.

By this, they destroyed this historical attempt, which would have been a previous victory of the masses.

The stage of political and social consciousness, which the masses reached in the 20th century, caused the direct peoples' revolutions.

The motive of these peoples' revolutions is the thought of the masses.

If the elite thought in the nineteenth century, erupted the elite revolutions, it would be natural for the thought of the masses of 20th century to erupt the direct peoples' revolutions.

Muammar Al Qathafi came from a simple Bedouin Community, as we see the simple Bedouin life, which allows this human community to govern itself by itself.

As we see, Muammar Al Qathafi is in a revolutionary climate and a period of political and social consciousness specially in the Arab region.

Muammar Al Qathafi was nourished in a revolutionary climate and a period of political and social consciousness, especially in the Arab region — for example — the Arab revolutionary movement, the revolution of July 23, both national union and socialist union, which appeared as an organization of the masses but in fact is was a league between those who have different interests, as the league between a lion and a rabbit or the league between a cat and a mouse.

Also, the movement of the progressive parties in Arab Nations, raised progressive, popular, socialist and unionism slogans during the period of struggle. Afterwards these parties, which struggled with the masses themselves, denied the slogans raised before, expressing its alignment with the masses, and pretending that they were struggling on behalf of the masses.

Muammar Al Qathafi studied the previous revolutions all over the world and joined the masses, labourers and farmers during their struggle against monopoly and feudalism... He agreed with the students, who erupted the student revolution in 1968, as he agreed with the labourers in the eastern world, the socialist world, when they were struggling against, what is called the party of their own class, the labourers class. Many revolutions were erupted in spite of the dictatorial systems...

He agreed with Woman, when she revolted for realization of her dignity against backwardness and man's dominance.

The Muammar Al Qathafi was following the true feeling of the masses, who were looking forward to realizing their own authority. During this journey of suffering and struggle, he searched for the truth. During this journey, he also read the books of the cultured revolutionaries in Capitalistic and Marxist-Leninist worlds.

He discovered that they wrote openly about the failure of the liberal Bourgeois system, based on the multiparty system, he also discovered the

failure of the one party system, and the Marxist-Leninist System. Although they did not predict the Jamahiriya System, they predicted a substitute. They refused representation, classes, private ownership, state ownership, exploitation, oppression and injustice. They asked for a new political, economical and social system.

For objective causes, brother Muammar is a cultured and original thinker. As it is said "The new always comes from LIBYA". Then Muammar legislated the movement of the masses in Jamahiriya thought, and legislated the predictions of the world thinkers in Jamahiriya laws. All these Jamahiriya laws incarnated the Jamahiriya theory.

The victory of Jamahiriya thought in the person of Muammar Al Qathafi, and in the movement of free and unitary officers, although it appeared that what happened on the First of September, was a vanguard revolution, did not take long before it belonged to the masses and was strengthened by students, labourers and women's revolutions, which led (us) to the era of masses.

The Jamahiriya thought is the thought of the masses. The right time has come for the masses to take over their own thought, to enrich and deepen it, in order to make it more dynamic and more vivid. The revolutionary masses must make their thought as a song, and renovate it in order to be characterized as a scientific and practical one. Such a thought would be able to offer the scientific solution for all the chronic problems of Man. This implies the abolition of any tutorship on Jamahiriya thought because it is the thought of masses. Besides the commitment with Jamahiriya thought, there must be a democratic atmosphere among the cultured Jamahiriya revolutionaries, when they deal with Jamahiriya thought both by study and analysis, because this thought struggles for the sake of freedom, then this thought creates the proper atmosphere for the victory of democracy, which allows it to build and realize itself.

Thought and liberty are adjacent and linked to each other. It is necessary to be far from the process of decoration and falsification.

The Jamahiriya fighters must believe in themselves and their thought because it is their own duty to deepen and to enrich the Jamahiriya thought with great courage. It is also their duty to confront any problem either theoretical or practical, either presented or confronted by Jamahiriya thought with seriousness and responsibility, being far from fear or amiability.

The process of deepening, enriching, analyzing and simplifying the Jamahiriya thought and the attempt of solving any problem presented by the Jamahiriya thought is very essential, because the Jamahiriya thought does not belong only to Muammar Al Qathafi but it belongs to all the masses, especially the cultured masses.

The majority of research and symposiums held about this thought or written in newspapers were superficial, not serious, not scientific and not convincing. This research, instead of deepening, hurt the Jamahiriya thought.

This research looks like a composition, which repeats, the words of the Green Book and the Leader's words.

Of course, there is a scientific and objective reason that there is no library of Jamahiriya thought.

Since Jamahiriya thought is a new thought there is no library for Jamahiriya thought. If there were a system and ambitious plan for instructing the masses, discussing openly their issues, if the Jamahiriya revolutionaries were marked by trueness, objectivity and the feeling of responsibility that the cause of the Jamahiriya thought were their first and essential cause, if they used their innovations and their wide imagination, they could deepen the Jamahiriya thought and from them would come the Jamahiriya thinkers, theoreticians, writers, poets and artists. Thus appears in the world the Jamahiriya library, which imposes itself upon the thought of the elite, parties and selected groups.

We will have the historic movement of the masses, the Jamahiriya army "the army of the Masses", the movement of revolutionary committees, as an ideological movement to replace the naive demagogic movement.

Thus, the historic change will happen, the Jamahiriya thought and era of the masses will prevail. In this way Jamahiriya revolutionaries will assure that Jamahiriya thought is the thought of the masses. Then the Jamahiriya Theory will prevail on the remnants of the ancient rotten theory, the theory of oppression, injustice and exploitation. So, the Jamahiriya theory is assured with all its materialistic, ideological and cultural characteristics, by which man could change his behaviour, from egotistical greedy behaviour into a human and polite one. Because the victory of Jamahiriya thought and the new socialism is linked with the defeat of egoism, as greedy behaviour of the reactionary ancient culture.

So, we, the Jamahiriya revolutionaries must take this historic chance to struggle among the masses in order that they can legislate their own thought which is the result of their own movement.

Our continuous work must look forward to the victory of Jamahiriya. Thought, whose victory is a victory for Man.

*God may lead you towards
success and forward*

FIRST

**RESEARCHES ON THE
POLITICAL ASPECT**



THE ROAD TO DEMOCRACY IN THE THIRD WORLD



By
Dr. M. Hira
Higher Institute of Mechanical and
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THE ROAD TO DEMOCRACY IN THE THIRD WORLD

The liberation and independence, gained recently in the Third World, resulted in troubles in most of its countries after a short period of their existence. The political problem of governmental apparatus, which is considered by Muammar Qathafi as the most important one to offer to human societies, has never been solved properly in these countries. The system of governing is not just failing to perform properly, but failure after failure is built into the system.

The result is a society that is incapable of breaking away from the underdevelopment stature. The inefficiency and the corruption of power could bring the society near the brink of social chaos and economic collapse. In this context, I would like to express modestly my own opinion on how the Third World may be enabled to be freed out of the shadow of misery and misconduct.

BREAKING THE CHAIN AROUND THE THIRD WORLD

Since World War II, banners bearing variations of National Liberation movements and Popular Revolution have been unfurled in Asia, Africa and Latin America. The victory of the Allied forces against Hitler-Mussolini-Japanese fascism activated the struggle in the Third World for independence, freedom and national progress. In the greatest number of colonies in Asia and North-Africa, the people who participated in the struggle against nazi occupation had to continue to fight against new occupation of the Allied armies, to gain national independence and freedom.

Despite variation of the method of struggle, difference of tradition and religion, the Third World unites to overthrow colonialism. History witnessed the birth of Afro-Asian Solidarity at the Bandung Conference, in 1955, in Indonesia. It was the first organization which opened and guided the road to national liberation in the Third World. Supported by Afro-Asian countries, socialist countries and freedom-loving people in the world, the Great Leader of Arab Nations, Nasser fought heroically during the Suez aggression in 1956. The glorious Algerian Revolution won its national sovereignty in 1962, sacrificing 1.5 million of its best sons and daughters. Cuba's Fidel Castro came to power in a genuine, home-made, popular revolution.

Aspiration for justice and progress have appealed people to break the colonial rule and ruler-oppressor. In September, first, 1969, the Libyan Revolution broke out, led by young bold colonel, Muammar Qathafi, in particular through an extremely complex climate. The first Jamahirian State was then established, the first in the history of mankind.

The struggle in the Third World has always been ambitious. The people have learned the hard way not to believe promises of progress and liberation given by the oppressors. The victory of people's struggle in the Third World countries as diverse and far-flung as Iran, Ethiopia, Angola, Mozambique, Zimbabwe, Vietnam and Nicaragua led imperialism, zionism and reactionary groups to mobilize their common effort to stop the emerging forces for liberation and freedom. Neither massacre, as it happened in Lebanon, nor provocation, nor even foreign intervention can stop the historical victory of the Third World people.

It is only a matter of time, that the heroic Palestinian people, the people of Namibia, South Africa, El-Salvador, etc. will win their national sovereignty and freedom. The people's determination to fight for his independence and freedom is supported and always will be supported morally and materially by all progressive people in the world.

On behalf of the Libyan people, Muammar Qathafi has expressed his unconditional support for liberation and freedom on several occasions:

"We knew the meaning of Jihad quite early, and Jihad is religious duty. To fight for liberation of one's country was also considered to be religious duty".

QUO VADIS, AFTER INDEPENDENCE?

The road, which the people in the Third World have taken, or are taking to gain independence and freedom is one of the two alternatives: either by armed struggle in the liberation war or by a parliamentary way of political struggle. The main goal of both ways is to attain the liberation of national territory from foreign colonialism and imperialism, or to get freedom from dictatorial ruler, since it is understood that the liberation of one's country and the freedom of its people is the first necessity for creating a new society, freed from any kind of exploitation.

The governmental system and its apparatus which is established after the independence in these countries, usually is affected by the political background of their leaders. Therefore the various political doctrines and ideologies that share the world have influenced, more or less, these leaders in forming their governmental system. Depending on the degree of this influence, one chooses a capitalist way of governing through parliamentary liberalian system guided by Thomas Jefferson's Declaration of Independen-

ce, the second prefers a one party democracy system based on Marxist-Leninist Theory, and the other may try to combine both doctrines together to form his instrument of governing.

Is this way of determination of governmental system suitable and applicable for the Third World?

Common phenomenons, which have occurred in most Third World independent countries, no matter what the system, are cruel political battles, unsolved disputes between classes, tribes, religions, power races between minority and majority, social injustice, corruption and economic chaos.

To solve these problems or at least to minimize the difficulties in governing the country, there are leaders who have tried to create their own political doctrines, and accordingly, their own governmental systems for their own country. Mao-Tse-Tung in China, Sukarno in Indonesia, Nyerere and Nkrumah in Africa are only a few examples. They might succeed or fail in their own countries, but neither one of those doctrines could be applicable for the rest of the Third World countries.

Therefore there is a question, haunting the mind of leaders of the Third World nations:

"What has to be done, which road to go, after the independence"?

NEW BRIGHT ROAD

Even though capitalism and democratic centralized socialism today, are modified from their original political and economic structure, however they are facing problems.

The numerous, severe problems such as inflation, recension, unemployment, moral decadency, poverty and urban decay are affected capitalism.

On the other hand, some degree of inefficiency and stagnation are the inevitable accompaniments of the centralized socialism. In this context, most countries in the Third World, following the road of either capitalism or centralized socialism, are facing the same crisis.

To overcome the crisis, the leaders of these countries have to determine firmly a way to set up model of state, guaranteeing independence and democracy, transforming the country into progress and prosperity, establishing a new society freed from any type of exploitation, where every man and woman are equally respected, where need for existence of every citizen is fully assured.

In that sense, the power should be given to the people, who on the other hand will rebuild a new socialist society dedicated to the service of its citizens and mankind in general.

If this is the idea they have dreamed of a government system, if this is the way they have choosen to attain a just and successful society - then the only

road to be taken is through Popular Congresses and Popular Committees. This new bright road will lead to a new society, in the people's socialist Jamahiriya. This new road, for democracy, economic development and social justice, engineered masterfully and suggested by Muammar Qathafi in his famous Green Book. He confirmed "The people's authority has one face and it can be realised only by one method, namely Popular Congresses and People's Committees. No democracy without Popular Congresses and committees everywhere".

Marxism-Leninism is always insisting that a theory which is not confirmed by practice is worthless. Nevertheless, in this context, the first Socialist People's Libyan Arab Jamahiriya has proved its stability in political structure, its independent vast development in economic system.

Libyan Jamahiriya in the past eleven years has taught the world a lesson that is both stark and undeniable, on the means of governing people's power, organizing a new socialist economic system and providing a just social basis of a citizenry. Therefore it is up to the people of the Third World to determine a proper path of a governmental system, providing the right solution of political, economic and social problems, as Muammar Qathafi wrote in The Green Book:

"Hence the people have the right to struggle, through popular revolution, to destroy instruments which usurp democracy and sovereignty and take them away from the masses. They also have the right to utter the new principle - no representation in the lieu of the people".

The example of the solution for the important and common problem of mankind is Libyan Jamahiriya!



THE CRISIS OF REVOLUTION



By
George John
Air Academy
Misurata

THE CRISIS OF REVOLUTION

A limerick writer summarised Einstein's theory of relativity in the following manner:

*There was a young lady called Bright,
Who could travel much faster than light.
She went out one day
In a relative way,
And returned the previous night.*

The expert on relativity is likely to consider this explanation as unsatisfactory and even cite this explanation as an example of what may be called the distortion of simplification. It is true that the lines do not analyse or give a complete explanation of the complex Einsteinian theory of relativity. But it cannot be denied that the limerick writer does succeed within the space of five short lines in dramatising in a witty way a world transformed by Einstein's theory. I shall be satisfied if in this short paper I achieve an analogous explanatory success in my attempt to analyse the problem related to the complex concept of revolution. I only hope that I am able to clarify the present status of the concept of revolution. This is of enormous importance if one is to understand the theory of revolution propounded in *The Green Book*. As a matter of fact, the special relevance of the Third Universal Theory ensues from its attempt to counter and transcend the condition of crisis that revolution as a concept and an instrument has been enveloped in.

Before proceeding further it is necessary to tackle the semantic explanation of the term *revolution*. What does revolution mean? Are all revolutions alike? That is, is there any difference in the meanings of the word in the phrases, revolution of the earth round the sun, industrial revolution, and social or political revolution? Has the meaning of revolution remained static? If it has changed, what has been the nature and consequence of that change? Does a change in the meaning of revolution lead to the denaturing of the concept? If it has, how can it be reclaimed and made into a viable concept again?

These and related questions confront one at the outset. The dictionary, unfortunately, is no great help. The two primary meanings of revolution given in the dictionary are, 1) a complete turning around, and 2) a complete change or transformation of any system, institution, government, etc. The

first meaning accurately defines the meaning of revolution in the phrase, revolution of the earth round the sun. The second meaning only very generally indicates the import of terms like industrial revolution and social or political revolution. The difficulty with the given meaning here is that it evades the question of origin and the question of aim or purpose. Both these aspects are of supreme significance because they are what distinguish human revolutions from all physical revolutions. To put it simply, it is valid to talk of physical or mechanical revolutions without reference to origin or purpose but to talk in the same way of human revolutions is to trivialize and dehumanize the whole idea of revolution. It should be obvious that industrial, social and political revolutions are human revolutions. Therefore we say that industrial, social and political revolutions originate with individuals in certain social circumstances and are directed to the realization of certain ends.

At this point, it would be useful to make another distinction. We have seen the similarity among industrial, social and political revolutions. But it is also of significance to notice what distinguishes industrial from social and political revolutions. The fact is that though industrial revolution originates with individuals in a particular stage of social development, it is not very firmly aligned to any well-defined general aim or project. It is no wonder that the social analyst Michael Harrington characterised industrial revolution as accidental. By accidental he meant that the change wrought by industrial revolution is not definitely aimed. The great nineteenth century Russian socialist Alexander Herzen indicated the teleological indeterminacy of industrial revolution when he showed that industrial revolution could be aligned to any social system. To illustrate his point, he gave the example of the Russian state of his time which he described as nothing more than "Chenghis Khan plus the telegraph."

Of social and political revolutions, on the other hand, it could be categorically asserted that they are inevitably teleological. It is impossible to imagine any social or political revolution which hasn't a defined humanistic aim or end in view. In fact, the aim or end is the propelling force of all such revolutions. The men and women who stormed the Bastille in 1789 clearly articulated their aim when they proclaimed the establishment of liberty, freedom and fraternity as their goal. It is significant that years before the drama and action of the French Revolution, philosophers like Rousseau, Voltaire and Diderot in their writings had outlined the principles for a new social order which became for the revolutionists of 1789 the end to be realized. Karl Marx had the French Revolution mainly in mind when he proposed the following dictum: there cannot be a revolutionary practice without a revolutionary theory. And without doubt, aim or end or purpose or teleology is the dynamic of any revolutionary theory.

It is true that the French Revolution failed to achieve the projected aims or ideals of the philosophers and the activists. The Revolution overthrew the old

order of the king and the aristocracy but the new order that emerged fell far short of the completely egalitarian project of the Revolution. The bourgeoisie entrenched themselves in power. All the same, the Revolution made further revolutions always an imminent possibility. It released a complex of forces that has governed the history of the world since then. Nationalism emerged and with aggressive nationalism and the consequent imperialism and colonialism. The social change wrought by the French Revolution combined with the changes caused by the Industrial Revolution to divide society sharply into the *haves* and the *have-nots*. Socialism was born and working-class consciousness became a reality. The Revolution generated hope and fear. While hope sustained and strengthened the revolutionary impulse, fear produced conservatism and the watering down of the revolutionary objectives. The great universalistic aims of the Revolution were fractured. By the second half of the nineteenth century one could no longer think of a single revolution. There were far too many proposed and attempted revolutions: socialist, capitalist, communist, conservative, even royalist. Each limited its aims to the interests of its particular group or section in society. The consequence was the steady impoverishment of the concept of revolution. Revolution began to be drained of its universalistic aims. This process continued into the twentieth century. In fact, aberrations and perversities like the Fascist Revolution and Nazi Revolution, in spite of the grand humanistic aims of the Russian Communist Revolution, emasculated the term *revolution*. Revolution began to mean just any violent change and later, any change. That is to say, revolution lost its teleology. This loss seemed to destroy the validity of revolution as a useful concept.

After the Second World War, people like Daniel Bell proclaimed the end of ideology. By that announcement he meant that the period of revolutionary struggle was over. Revolution, it was claimed in the West, had become irrelevant. The devaluation of revolution was complete when during the sixties the students in the West took over revolution and converted it into a farce. Groucho Marx seems to have replaced Karl Marx as the presiding spirit of revolution. Streaking, marijuana, four-letter words, and such bizarre gestures as love-ins, sleep-ins and teach-ins constituted revolution. In short, revolution became just another game that young people played.

During this very period after the Second World War, many countries of the Third World successfully struggled against colonial domination and exploitation. The Third World as a whole was confronted with an agonising dilemma. It needed revolution to overthrow colonialism once and for all, and also to transform itself. The model of revolution available was the one current in the West. As has already been noted, the idea of revolution had become vacuous in the West. It wouldn't be wrong to say that the concept of revolution was trapped in a crisis of triviality and nullity. The Third World could find a way out of the dilemma only by transcending this crisis of

revolution. That is, the concept of revolution had to be reclaimed, reinvigorated and made relevant. As Régis Debray put it, a revolution of revolution was required.

It is in this context that the significance and the relevance of *The Green Book* becomes evident. Qathafi through the Third Universal Theory propounded in *The Green Book*, provides revolution with a valid teleological basis. He has thus charged the concept of revolution with a dynamic purposiveness. By doing so, he has countered the nihilism that corroded the concept of revolution and given it validity in the world of action. Beyond that, he has shown that the Third World need not be dependent on the Western intellectual tradition but could contribute to enrich ideas and concepts of universal relevance.

His characterisation of his theory as universal is of particular significance. We have seen that through the nineteenth and the twentieth centuries there had been the gradual break-up and disintegration of the idea of revolution. The revolutionary impulse was diverted into various directions for the realization of different narrow sectarian and sectional interests. The result was the loss of universality of the concept of revolution and consequently the diminishing relevance of the concept. Like Rousseau and the other French Enlightenment philosophers, Qathafi knows that universality is a fundamental dimension of any genuine philosophic theory or concept. That is why though he is a passionate nationalist, he addresses his Third Universal Theory not only to his nation but to all humanity.

Perhaps the most refreshing quality about Qathafi the thinker, has been his refusal to be tied down by the jargon and terminology of contemporary politics. In a speech in 1973 he said, "If to be *leftist* means to oppose reaction and imperialism, well then, I'm on the extreme left: no one can be further to the left than I. If *left* equals *socialism*, then in God's name I declare that socialism is an emanation of our religion and of our Holy Book. We are the repository of socialism and the Prophet is *imam* of all socialists." He has all along been aware of the sheer meaninglessness of most terminological wrangles. He would I think agree with Joan Davies who said, "The problem that we confront in contemporary sociology, or indeed any of the social sciences, is that the categories and terms that we use to interpret reality have become an obstacle to viewing that reality." Nowhere in the three parts of *The Green Book* is there any linguistic obfuscation. He achieves a remarkable lucidity because of his passionate straightforward style. His total concentration is on what he wants to communicate and so linguistic frills and flourishes do not find a place.

It is not the purpose of my paper to analyse the complex of ideas that go to make *The Green Book*. My purpose has been to place *The Green Book* in the context of the crisis of revolution and see how it has been a valid and healing response to that crisis. We have seen that the crisis of revolution is essentially

conceptual, though having practical consequences. It was brought on by the erosion of the teleological dimension of the concept. We have also seen that this conceptual crisis traps the contemporary revolutionary, particularly of the Third World, in a painful dilemma: he needs revolution but has only an effete denatured concept to guide him. Only a restoration of the concept of revolution can be a way out of this dilemma. My contention is that the Third Universal Theory of *The Green Book* is an attempt at the restoration of the concept.

In order to perceive the validity of my claim it is necessary to understand the nature of the ideas and the theory expressed in *The Green Book*. The ideas are the bricks used to build the architecture of the theory with its tripartite structure. Though the political, the economic and the social have separate structural identities, their meaning and relevance can only be perceived in the terms of the interrelationships that create the whole monument called the Third Universal Theory. A careful consideration of the totality of the theory shows that it is profoundly teleological in nature. In other words, it is directed to the realization of the aims of genuine democracy, real socialism and the principles of a just society. In a very real sense, *The Green Book* presents the intellectual drama of a man's search and discovery of these aims and principles. What impresses one is the moral urgency of the search.

For the purpose of illustrating my thesis, let me give just two quotations from *The Green Book*. First, about genuine democracy: "...the democratic system is a cohesive structure whose foundations are firmly laid on basic popular congresses, people's committees and professional associations. All these come together in the General People's Congress. Absolutely, there is no other conception for a genuine democracy." Second, about the authentic socialist society: "... the final step is when the new socialist society reaches the stage where profit and money disappear. It is through transforming society into a fully productive society and through reaching in production, the level where the material needs of the members of society are satisfied. In that final stage profit will automatically disappear and there will be no need for money." Isn't it legitimate to consider the ideas expressed in these quotations as answers to the question: What is the aim or purpose of revolution? Don't such ideas save us from the absurdity of revolution for the sake of revolution? Don't they arm revolutionaries with humanistic aims? Doesn't the coordinated system of ideas of the Third Universal Theory in *The Green Book* constitute a valid teleology for revolution? If the answers to these questions are in the affirmative, my thesis I can with justice claim, is proved.

A brief explanatory recapitulation is, I suppose, in order. I have referred to crisis and to dilemma, and suggested that the first leads to the second. These terms must be clearly understood. In usual parlance *crisis* means a critical situation or condition. Therefore by crisis of revolution is meant the critical situation or condition of revolution. I have shown that this crisis is concep-

tual, caused by the loss of meaningful teleological content from the concept of revolution. This, of course, lands the revolutionary in a dilemma. A dilemma is what is perplexing or puzzling. The dilemma of the revolutionary is that his passionate desire for revolution is tantalized and frustrated because of the crisis of vacuity the concept of revolution is enveloped in. It has been the intention of this paper to show that *The Green Book* helps the revolutionary to transcend the crisis and thus find a positive means to overcome the dilemma.

I hope I have succeeded in elucidating the theme, and not been overwhelmed by it like the lady in the following verse:

There was a young lady from Ryger
Who smiled as she rode on a tiger.
They returned from the ride
With the lady inside
And the smile on the face of the tiger.

**LIBYA
A MODEL OF
CLASSLESS
SOCIETY IN THE
CONTEMPORARY
WORLD**



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LIBYA - A MODEL OF CLASSLESS SOCIETY IN THE CONTEMPORARY WORLD

Many Greek Scholars like Aristotle, Plato, Socrates and Epicurus have produced commendable work on ethics and sociology, but no one dealt with these topics in a coordinated way. Among Muslim Thinkers, Ibin-e-Muskui, Ghazali, Marwardi, Rachib, Kindi, Farabi Ibin-e-Sina, Rashid Ibin Khelidun, Ibin-e-Arabi, etc. have analysed ethics and sociology very critically, but again they have dealt with these separately. They have not discussed ethics and sociology together with economics.

Western Scholars like Kent, Spencer, Schopenhauer, Descartes, Mill, Spinoza and Hegel also followed their approach.

However, in The Green Book, the Libyan Leader, Muammar-Al-Qathafi, for the first time examines the economic, social and political problems confronting the world today and presents a pragmatic programme for their solution.

The Leader, in the first chapter of "The Green Book", under the title "Solution of the Problems of Democracy (The Authority of the People)" has challenged the concept of the traditional democracy based on the class political system. He puts forward the argument that representation is a falsification of democracy, and under such systems the people are victims, fooled and exploited by political parties.

In the present torn and troubled world, the human society is threatened with nuclear annihilation, inflation, unemployment, hunger and more recession. The gap between the poor and the rich both within human communities and nations is ever widening. In fact, economic disparity is the root cause of the corruption in societies because this gives birth to the 'exploiters' and the 'exploited'. In the west, which is the so-called "free-world" the industrial nations are rich at the cost of the poor whom the west call 'the third-world countries'. Within these poor countries a minority of the richest people thrive at the expense of the poor. The rich are often the members of parliament. They are the elite and control the means of production and press. Once they are elected, by cheating the poor and ignorant masses with the slogans of solving their problems or to safeguard their religion, they establish a true dictatorship, under the name of Parliament and exploit the masses to the maximum. As a result of this, the poor people become poorer and the rich richer, thereby a stage is reached, when poor people become slaves of the rich and lose their real freedom. For the very simple necessities of life, they

depend heavily upon the rich people. The masses are forced to adopt such professions by which they can please their masters for their petty needs, like housing, food and clothing. Some go to open institutions for training girls to work in brothels or to indulge in naked dance and music. Others specialize in manufacturing dresses and jewellery for the few privileged members of the society, while the rich themselves start building grandiose houses in selected areas. The majority of the people, who are involved in professions and basic occupations like trade, agriculture and education suffer serious set backs. For the recreation of these masses, there are dog and horse races, betting, cinemas, casinos, dancing clubs, discos, drugs and narcotics, which keep them away from politics and power. The people, who are involved in the basic occupations are also loaded with unbearable taxes and numerous restrictions so that Government funds then can be channeled into providing luxuries for the rich. This enables the production of the capitalistic bourgeois system. The land and resources are limited, when some manage to grab more for their needs, the others are deprived of their basic needs, their freedom and their rights.

‘The Green Book’ and the political, social and economical aspects of the “Third Universal Theory” of Muammar-Al-Qathafi is, therefore, a new hope, a guide and the truth for solving the problems of the troubled world. The solutions offered by him are not merely theoretical but are based on the practical experiences of modern Libya. His approach is realistic and pragmatic and his achievements are not denied even by his opponents and critics. Libya, which was once exploited by colonial powers was poor, underdeveloped and backward in every respect, is now almost a developed country. Billions of dollars, under his dynamic guidance, have been pumped into national building, housing, hospitals, schools, universities, roads and modern provision stores. Libyans have never had it so good. There is no unemployment. Every Libyan owns a house and a car. Those, who had been in rented houses automatically became owners under a decree.

The achievements of the short period of the Al-Fateh Revolution are evident throughout the country. Unlike many developing countries the development schemes of housing, provision stores, roads, schools and hospitals are not limited to big cities. In towns and small villages and even remote desert areas such as Brack, Obari, Sebha, the Revolution raised the living standard and health condition of the people. It introduced modern agriculture, roads, schools, transport, communication systems and democratic institutions.

The speed with which Libya’s medical facilities have been improved can be seen by the growth in the number of hospitals. Libya is now in real sense a welfare state and medical care is no more the privilege of those who could afford the cost of imported medicine and inflated fees of doctors.

On the economic front, there has been a great deal of emphasis on the

establishment of both heavy and light industries throughout the country. Most of the new factories are in operation manufacturing a wide range of goods, notably consumer durables and construction materials. The planned industrial complexes will start manufacturing new products and enable the country to become economically independent and will stop the imports.

The Green Book has also brought Green Revolution in the Jamahiriya. According to Muammar-Al-Qathafi, Food mean freedom, which is a fact. That is why from the very beginning of the Revolution there has been enormous emphasis on the exploitation of all potential agricultural sources to become self sufficient in food.

In the south, deep in the Sahara, Al Shati is a region, where plantation and crop production poses really difficult problems, Libya is exploiting huge resources of water for both irrigation and drinking purposes.

On the socio-political side, the dogmas of The Green Book sponsor the right of every individual to participate, at all levels, in the decision making machinery of the Government. This right is not limited to a group or a party, as is the tradition with the democracies of the western world. This provides a unique example of an ideal society which is based on justice and equality and is according to the true traditions of Islam.

Another remarkable feature of the Libyan Society is that it is against keeping domestic servants. According to The Green Book, a domestic servant, paid or un-paid, is a type of slave whose position is lower than a wage worker. Consequently, a new nation with a classless society is emerging. If the efforts are continued, even at the present rate, then the day is not far off when Libya will attain self-sufficiency in every respect.

On the basis of the above mentioned achievement, as a result of the practices of the Libyan Leader Muammar-Al-Qathafi's proposal, Libya has become a model of classless society in the contemporary world.

This is a practical example to be followed, particularly by the poor and exploited or the so-called Third-world Countries.

In my view, the Al-Fateh Revolution in Libya is the first defeat of the western civilization at the hands of Muammar-Al-Qathafi and this you can see in the reaction of America and her friends to the triumph of Al-Fateh Revolution in Libya. Libya under the dynamic guidance of Muammar-Al-Qathafi has taken this step, the first step in its long march towards the establishment of a new order, a classless society and ultimately the world civilization.

**PEOPLE'S SELF
MANAGEMENT
AS CONCEIVED
"IN THE GREEN BOOK"**



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PEOPLE'S SELF - MANAGEMENTS AS CONCEIVED "IN THE GREEN BOOK"

Ever since the emergence of the concept of 'state', man has been engaged in the evolution and trial of diverse means to govern the affairs of the state; by instituting laws, and establishing conventions to create an ideal atmosphere for the co-existence of man-and-man, man-and-state, etc. The practice and Theories have varied in the extreme, from propagation of excessive personal Liberty, to ruthless coercion and despotism. Numerous systems have been evolved; tried and discarded; favoured and opposed.

Of the several systems often tried by man, democracy has often come to be glorified by many - especially by the Greeks - as the most desirable form of government. This is the democracy described by Abraham Lincoln as 'the rule of the people, by the people, and for the people'. But though widely acclaimed as the most suitable form of government to ensure people's self-management, as well as for the fulfilment of their aspirations, and widely practised for this reason, its actual practice still invariably appears to be more of an exercise in the struggle for power, than for the welfare of the masses. Nevertheless, there seems to be a general consensus amongst the world thinkers and statesmen regarding the suitability of democracy as an instrument of governing, and different variations of this have been advocated and practiced at different times and places. The fact, however, remains that the divers shades of democracy, as well as many other political systems, depend mainly on the principle of representation. Thus, ultimately, the individuals are replaced by their proxies, and all the authority is concentrated in the hands of these selected few, rather than in the hands of the masses.

No representation in lieu of the people', as 'representation is the denial of participation', claims Qathafi in The Green Book. True enough, representation does take away the authority from the masses, instead of allowing them to manage their own affairs themselves. Unprecedented in the annals of the evolution of democracy, The Green Book unfolds a revolutionary mode of people realizing their aspirations of self-management by the direct participation of each individual in this process, through the institutions of 'Popular Congresses' and People's Committees'.

I have been in the Jamahiriya sufficiently long to say confidently that in the remarkably successful form that this philosophy is being practically implemented here, every citizen has the privilege of participating directly in the resolution of the affairs of the nation, in his own person, and not merely by dropping a ballot. Through the 'Popular Congresses' and 'People's

Committees', each citizen exercises his active right to discuss and debate matters; and finally mould the national policies and decisions. This goes far beyond the role of the individual in a normal democracy, or any party system. On the other hand, in any party system, by a large, the interests of the party and its people tend to get precedence over the priorities of the masses and the nation.

In an electoral system, often a substantial percentage of the population does not even cast its votes. If there are more than two parties, one of them can form the government after polling even less than 50% of the votes cast, which may be an even smaller percentage of the total votes in the nation. One, therefore, sees the truth of the assertion in The Green Book that, 'the party system aborts democracy', and that, 'the party is the contemporary dictatorship'. The popular intellectual leader Col. Muammer Al Qathafi is so right in declaring that, 'the party rule is the rule of the part over the whole', and that, making parties you split the society. It is, therefore, only through the concept of direct participation of the individual, as enshrined in the Green Book, and practised in the Jamahiriya, that the authority is vested in every individual.

In India when the nation was struggling to throw away the yoke of the British imperialist power, Mahatma Gandhi exhorted his countrymen to aim at self-reliance by weaving and spinning yarn for themselves, and growing food for themselves. This was to help in the physical, mental and economic liberation from the subservience to an oppressive ruler. He and other leaders also tried to involve the masses in participating in the administration and deliberations at the grassroot level-particularly in the villages where most of the population lived. Thus was promoted the concept of Panchayat Raj, or the self-rule of the masses in villages. This corresponds quite closely to Muammar Qathafi's idea of mass participation in the 'People's Committees' and 'Popular Congresses'.

The two cornerstones of a sound society are freedom, and economic sufficiency. Both of them must be secured side by side. Any system which provides one at the cost of the other, is far from adequate. The third universal theory of Qathafi endeavours to secure them both simultaneously - by providing each individual with the authority to participate in the government, on one hand; and, on the other, by liberating the individual from his basic needs of living, shelter, food and mobility. He is, thus, liberated totally, and with dignity. Economic dependance denies freedom, says Qathafi. So, there is no freedom without self-reliance, and total freedom from dependance.

Muammar Qathafi further advocates self-government in yet another area, by his maxim of 'partners, not wage-workers'. Though said in the context of production and labour, this reflects the concern of the great author of The Green Book for the well-being of the working classes. This principle not only safeguards the workers from the clutches of exploitation,

it gives them a participation in the management, and an active role in the process of production for the nation. It raises them far above the level of being virtually slaves, in the name of wage-workers. It gives them self respect and dignity.

Muammar Al Qathafi further asserts 'He who produces is the one who consumes'. This is not only effective in raising the worker from his lowly position as a kind of slave, it accords him a place superior to that of those not contributing in the act of production by their own labour. This outlook is bound to add another step in the direction of self-management, as well as augment the potential of the nation by emphasising work not as a means of earning wages, but as the means of increasing the output of the nation and, hence, its self-sufficiency. This is sure to motivate the production activity in the nation substantially, and enhance its prosperity.

Essential components of this philosophy are:

- a. Total participation of workers in the elaboration of decisions,
- b. Collective ownership of production means,
- c. Democratic distribution of surplus production, and
- d. Freedom of work.

Qathafi emphasises that a nation eating from beyond its shores cannot be truly free. Self-management combined with dignity, freedom and self-sufficiency accorded to the worker, are taking the nation towards the goal of self-reliance and freedom from dependance.

Totally committed to the cause of self-sufficiency — individual and national — The Green Book describes the domestic servant as 'a type of slave', whose existence not only leads one astray from the path of self-sufficiency, but also creates a pocket of exploitation and injustice. The Third Universal Theory is a herald to the masses, announcing its salvation from all fetters of injustice, despotism, and exploitation; and of economic and political hegemony. It has the purpose of establishing the society of peoples where all men are free and equal; in opportunity, authority and wealth; and where freedom means complete self-reliance — a complete freedom from dependence on, or exploitation by others, in all respects.

These are the facets of the people's self-government and self-management as propagated in The Green Book, which have helped to usher in a revolutionary transformation in the Socialist People's Libyan Arab Jamahiriya; which have taken its masses further on to the path of self-reliance and all round progress; by the participation of masses in the government of the nation; and by securing a freedom from exploitation and dependence. It has steered the nation well up on the road to prosperity.

The success of the Third Universal Theory, as propounded by Muammar Qathafi, in his Green Book, and put into practice in the Jamahiriya, is due also to the way the Libyan people have been integrated into a harmonious whole. But above all it is due to the tremendous popularity and control over

the state affairs enjoyed by the revolutionary, philosophical, intellectual and democratic leader, Colonel Muammar Al Qathafi, and the special niche he has carved in the hearts of his countrymen, and their implicit faith in his leadership, wisdom and foresight. The success of his philosophy and his dedicated efforts is bound to be of lasting value to all the countries of the Third World.



NUCLEAR THREAT TO HUMAN SOCIETY



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NUCLEAR THREAT TO HUMAN SOCIETY

This article examines the various aspects of nuclear threat to the human society. The critical observation of various factors like military expenditure, the arms trade, strategic nuclear weapons, long-range theater nuclear forces, necessity of immediate nuclear disarmament agreement and the anti-war movement by the masses pose a great threat to the human society. The ominous threat probably can be overcome not by destroying everything that has been built so far, but the possible solution to the crisis lies only in sowing the seeds of peace in every human being and in particular, in the administrations of Super-Powers.

The bulletin of the Atomic Scientists publishes "The Bulletin's Clock" indicating the Doomsday time. This 'Clock' is intended to show the danger of the outbreak of nuclear war, universal disaster and holocaust. For the past 35 years it has been acting as an accurate weathervane, monitoring the status of the nuclear war, arms race and confrontation⁽¹⁾. The Doomsday clock has moved nine times since its appearance and it stands at four minutes today which is guided by the vicissitude of international climate.

The probability of nuclear annihilation is increasing to man whether he lives in the United States, The Soviet Union, Europe or anywhere on the earth based on the following dangerous trends of subject areas:

MILITARY EXPENDITURE

A glance at budgets of various countries show a volume rise in military expenditure. The Vietnam peak of U.S. military spending was in 1968. It was falling, in real terms, up to the mid 1970s, and then flattened off in the second half of that decade. Now it has begun to rise again. On NATO standardized figures, there was a 3.7 percent real increase in the Calendar year 1980, followed by a rise of nearly 6 percent in 1981. The contemplated five year projection figure shows a volume rise of about 8 per cent a year from now on to fiscal year 1982⁽²⁾.

The NATO countries, allies of the United States, are also forced to increase the military expenditure. The correct figures though may not be available, the Soviet Union has also steadily, increased spending on its military budget. Besides the East-West super powers spending, there is a big rise in South Africa's military expenditure - to the tune of 15 per cent in real terms in the

year 1981-82 budget. Military spending in both Pakistan and India is being stepped up. Australia and Newzealand both following a path of the West are adding to the world tension by increasing their military spending. Probably only the reverse trend is being observed in China's military spending. In 1981, its military budget was reduced by some 13 per cent. On the whole every country is either forced or following a path of increased military spending adding to the motion of the "Bulletin's clock" tending to drag it towards zero hour.

ARMS TRADE

The bleak future in limiting international trade in arms is another factor which contributes to the war threat. The conventional arms transfer talks between the United States and the Soviet Union were adjourned and have not been resumed. Even European arms suppliers have shown no inclination towards restraint. If the present trend continues, a doubling in volume every five years will occur.

Between 1978 and 1981, the Soviet Union overtook the United States. This was partly because of a big increase in arms export to India, Cuba and countries in the Middle East and North Africa. The Soviet Union has arms dealings with 28 countries whereas the United States has arms dealings with 67 countries.

After Mr. Reagan's installation, the US adopted arms sales as the major instrument of foreign policy. Fiscal year 1982 security assistance figures show an increase of 30 per cent compared with 1981, wherein a substantial part of that assistance consists of foreign military sales financing. The U.S. arms trade in 1981 cover deals with Pakistan and Saudi Arabia as well as an open offer to China. The United States negotiated a 3.2 billion five year military and economic package for Pakistan, including 40 F-16 fighters. With Saudi-Arabia, an air defence package was negotiated which is probably the largest single arms transaction of the post-war period.

West European countries were trying their best in pushing arms sales during 1981-82. During 1981 France delivered arms to Iraq and Iran. The United Kingdom also has been promoting its arms sale in the Middle East and Chile. Italy has recently emerged as the world's fourth largest exporter of major weapon systems.

Some Third world countries are also increasing the exports of domestically produced weapons. Brazil has a booming arms industry - has sold about 1000 armored vehicles a year to 32 countries.

Though small in size, Israel is one of the largest employers in arms industry, and has substantial quantities sold to a number of countries including Switzerland, Iran and the United States.

STRATEGIC NUCLEAR WEAPONS

The Soviet Union sees the U.S. strategic weapon plan as an attempt to exceed its superiority. And the United States claims that there is a "window of vulnerability" which they have to close. The argument by both the super powers is puzzling.

In reality, a first strike against any other super power would be a mad act, with the very high probability of ensuing catastrophe to the human society. Claiming the vulnerability of one from the other, each is planning to deploy the multiple nuclear war-heads.

It is difficult to see how this programme is compatible with any serious attempt as arms control, let alone disarmament. The prospects for arms control are not good. The certain increase in the number of war heads, and missile carriers by various countries tends to increase the risk causing the motion of the hands of Doomsday clock.

LONG RANGE THEATER NUCLEAR FORCES

The decision by super powers to modernise and replace outdated missiles and deployment of Cruise missiles and Pershing II ballistic missiles in Western Europe would certainly cause greater anxiety and pose nuclear threat. If a nuclear missile fired by the U.S. forces strikes the Soviet Union, the latter would in all probability retaliate against the U.S. whether that missile is fired from West Germany or from Montana.

Negotiations between the United States and the Soviet Union on long-range theater nuclear forces in Europe are being postponed. Two sides put forward puzzling arguments and different sets of numbers. Tables 1 and 2 furnish some details of long-range theater nuclear missiles in Europe and the number games the super powers play respectively.

ANTI NUCLEAR WAR MOVEMENT BY THE MASSES

One essential factor, the protest against the manufacture, development and deployment of nuclear weapons by the masses of all the countries to their respective governments has not gained sufficient momentum to counteract the present danger of war threat.

In matters of armament and disarmament it is the relationship between the super powers that sets the world pattern. Present trends are heading to a military confrontation between the U.S. and the Soviet Union which could only be constrained by arms control agreements.

The views of M. Qathafi, The Green Book author, have been reflected in

"Quest for Peace"⁽³⁾. Qathafi has consistently advocated and encouraged nuclear disarmament, vigorously opposing the efforts of the Reagan administration to escalate the arms through the deployment of Cruise and Pershing missiles in Western Europe. According to Qathafi, "We are walking on a very dangerous road" - "This is the crisis and we are here to discuss how to get out of it. The problem concerns every country the entire world".

During his recent discussion with West European Green Movement Group - he warned "we are faced with an ominous threat, not far removed from the Malthusian prophecy, according to which, the crisis can be overcome with a Third World War. But a war would destroy every thing that has been built so far". The answer to this crisis cannot be found in violence, and sacrificing the human race. The only possible way is the one which he had outlined in "The Green Book".

TABLE - 1 (4,5)

Long Range Theater Nuclear Missiles in Europe

Country	Missile designation.	Warhead (s)	Inventory ^a		Program Status
			A	B	
Soviet Union	SS-4 Sandal	1 × megaton	350	253	Phasing out
	SS-5 Slean	1 × megaton			Phasing out
	SS-20	3 × 150 kiloton MIRV 1 x?	250	243	Production rate approximately 50 per year
	SS-N-5 Serb	1 × megaton	30	18	3 each on Golf II submarines. 6 of which have been deployed in the Baltic since 1976.
United States	Pershing II ground-launched cruise missile	1 × ?(low-kiloton	0		108 launchers to be deployed by 1985
		1 × ?	0		464 missiles to be deployed by 1988
United Kingdom	Polaris A-3	3 × 200 Kiloton MRV	64		On 4 submarines being replaced by the "Chevaline" system, probably with 6 warheads (MRV), each of 50 kilotons.
	Trident II D-5 ^d	10 × 335 Kiloton MIRV	0		Replacing the "Polaris" "Chevaline", system probably with 64 launchers on 4 submarines.
France	SSBS S-3	1 × 1 megaton	18		Conversion from S-2 to be completed by 1983
	MSBS M-20	1 × 1 megaton	80		On 5 submarines
	MSBS M-4	6 × 150 kiloton MIRV	0		On the 6th submarine retrofit to be completed by 1989; total program estimate 96.

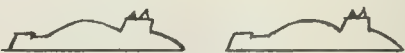
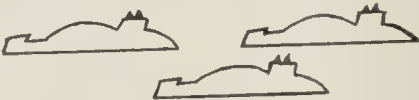
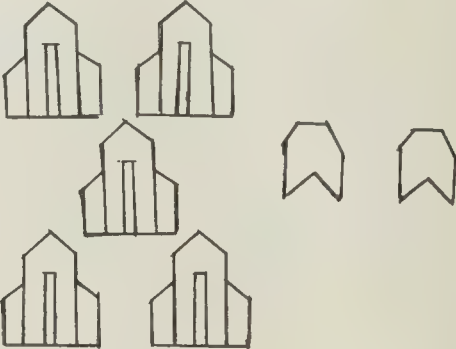
a - For the United States and the Soviet Union, the official numbers are given. Figures (A) released by the Department of State following President Reagan's speech at the National Press Club on Nov. 18, 1981, Figures (B) given by Leonid Brezhnev in Der Spiegel, Nov. 2, 1981, and by Vadim Zagladin before the fifth Pugwash Workshop on Nuclear Forces in Europe, Geneva, Dec. 11-13, 1981.

Two thirds of the SS-4s, SS-5s, and SS-20s are estimated to be within striking range of Europe.

b - some SS-20 missiles are equipped with a single warhead and may therefore have intercontinental range.

c - The W.84 warhead, with a low selectable yield.

TABLE - 2 (6)

PLAYING THE NUMBERS GAME	
THE UNITED STATES 576 submarine-launched ballistic missiles. These have 4,750 deliverable warheads, carried on 36 nuclear powered missile subs. Eight Ohio class submarines, each to carry 24 Trident missiles, are being built, one is now on sea trials. 450 Minuteman II intercontinental ballistic missiles. 550 Minuteman III ICBMs. 52 (Operational) Tital liquid fueled single war-head ICBM's. Bombers 316B-52's. On Order 100 MX missiles.	  
THE SOVIET UNION 989 submarine launched ballistic missiles. Intercontinental ballistic missiles - 1398 Long range bombers. 150 planes	 
THE UNITED STATES Vulnerable (ICBM's) 2100 Not vulnerable (Submarine based) 4750	
SOVIET UNION 5500 1900	

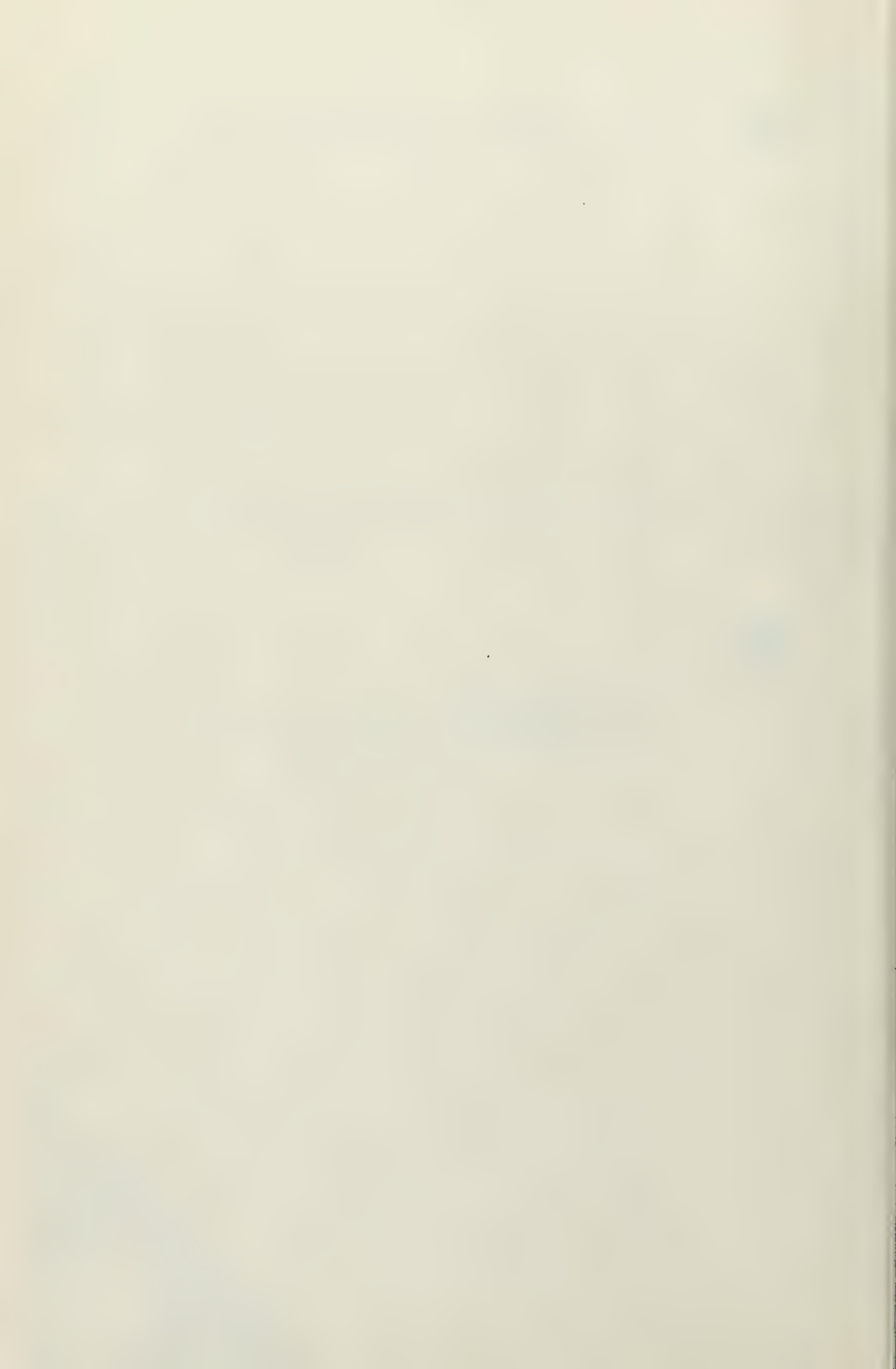
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NUCLEAR TERRORISM



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NUCLEAR TERRORISM

Nearly 37 years ago on August 6, 1945 a fission bomb with a yield of twelve and a half kilotons of TNT was detonated about nineteen hundred feet above the central section of 'HIROSHIMA'. By the present day standards, the bomb was a small one. Nevertheless, it was large enough to transform a city of some three hundred and forty thousand people into hell in the space of a few seconds. It is no exaggeration "to say", that the whole city was ruined instantaneously". In that instant, tens of thousands of people were burned, blasted and crushed to death. Other tens of thousands suffered injuries of every description or were doomed to die of radiation sickness. The centre of the city was flattened and every part of the city was damaged.

The number of people who were killed outright or who died of their injuries over the next three months is estimated to be a hundred and thirty thousand. Sixty eight per cent of the buildings in the city were either completely destroyed or damaged beyond repair and the centre of the city was turned into a flat, rubblestrewn plain, dotted with the ruins of a few of the sturdier buildings.

In the months and years following the bombing of 'HIROSHIMA', after radiation sickness had run its course and most of the injured had either died of their wounds or recovered from them, the inhabitants of the city began to learn that the exposure to radiation they had experienced would bring about a wide variety of illnesses, many of them lethal, throughout the life-times of those who had been exposed.

Each year, the number of bombs has grown; until now there are some fifty thousand warheads in the world, possessing the explosive yield of roughly twenty billion tons of TNT, or one million six hundred thousand times the yield of the bomb that was dropped by United States on the city of 'HIROSHIMA' in Japan. These bombs were built as "Weapons" for "War" but their significance greatly transcends war and all its causes and outcomes. They grew out of history yet they threaten to end history. They were made by men, yet they threaten to annihilate man. They are a pit into which the whole world can fall — a nemesis of all human intentions, actions, and hopes. Only life itself, which they threaten to swallow up, can give the measure of their significance. Yet, in spite of the immeasurable importance of nuclear weapons, the world has declined, on the whole to think about them very much. We have thus far failed to fashion, or to discover within ourselves, an

emotional or intellectual or political response to them. This peculiar failure of response, in which hundreds of millions of people acknowledge the presence of an immediate, unremitting threat to their existence and to the existence of the world they live in, but do nothing about it — a failure in which both self-interest and fellow-feeling seems to have died — has itself been such a striking phenomenon that it has to be regarded as an extremely important part of the nuclear predicament as this has existed so far.

In the field of international relations, violence has been the usual method of settling disputes. Reliance on military power has been an integral feature of the international policies of powerful nations. Recent developments in the weapons of war are making us rethink our traditional opinions. We stand today on the edge of a razor which divides the past from the future. We have reached a dead end on the military road. If we adopt the military methods, we will effect the death of civilization. There is a heavy concentration of military power including the atom, hydrogen and neutron bombs and biological weapons in two centres and there is a perception that a war in this context will not serve any national, ideological or human interests or values.

The United Nations requires us to adopt peaceful methods of negotiation, adjustment, and agreement. If the United Nations is unable to achieve its objectives, it is because nations who have subscribed to the charter are unwilling, unready, or unable to carry out their obligations. They are still obsessed by their national interests and security by military power. The United Nations is unable to enforce the provisions of the charter. The trouble in the United Nations is that the powerful nations set the course of debate and influence decisions by their right of vetoes.

“The U.N. is a world body only in name”.

Decisions at the U.N. are taken by the powerful countries decorated with the right of veto but are considered to be decisions of the U.N. as a whole. This is nothing but the use of power to enforce one's decision on the other countries. This is nothing but dictatorship. The revolutionary leader Muammar Al-Qathafi has been very rightly speaking against this right of vetoes which acts against the interest of the world. Till the right of veto exists, the poor and small nations of the world cannot have their say in any decision at the U.N.

The fear of war remains today the one obsession that dominates our lives. We seem to live in an atmosphere of impending catastrophe, which may result in a renewal of barbarism, a new age of darkness, of spiritual blindness in which the gains of science and the glories of culture will be lost. We need today a great manifestation of the spirit of love, of understanding and compassion to break through the encircling gloom.

Unfortunately, however, there is still too much of egoism in the world, too much of organized selfishness. Nations eager to augment their political power are sometimes rigid, exclusive, suspicious and aggressive. If we are to

escape atomic annihilation, we must renounce war as an instrument of national policy and get near one another. Patriotism is not enough. Nationalism is a local interest. The great revolutionary leader Muammar Al-Qathafi has rightly observed in The Green Book "National fanaticism is essential to the nation but at the same time it is a threat to humanity". The happiness of the human race is of greater importance than the triumph of this or that nation. International friendship and cooperation are our great needs. We must understand one another and learn to live together. Minds and hearts of the people require to be altered. We must strive to become democratic not merely in the political sense of the term but also in the social and economic sense. This is why even though our country needs great scientists, great technologists, great engineers, we should not neglect to make them humanists. Here I would like to quote a sentence from The Green Book: "The nation is also a social structure whose bond is nationalism; the tribe is a social structure whose bond is tribalism; the family is a social structure whose bond is family ties; and the nations of the world are social structure whose bond is humanity". If the people in this world like to survive and escape the peril of the nuclear terrorism, the sentence written above of the great philosopher and thinker, Muammar Al-Qathafi, is the only sentence to remember.

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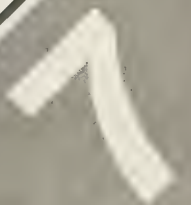
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NUCLEAR TERROR



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NUCLEAR TERROR

The world witnessed for the first time the tremendous destructive power of a nuclear weapon on 6 August 1945, when the United States dropped an atom bomb on the Japanese city of Hiroshima. A few days later the second atom bomb was dropped on Nagasaki. The Hiroshima atom bomb was thirteen hundred times more powerful than any weapon previously unleashed. It had the explosive power of 13,000 tons of TNT. Today, there are 50-60,000 nuclear weapons in the stockpiles of United States, Soviet Union, Britain, France and China. According to the Israeli author of the book "Two minutes over Baghdad", Amos Perlmutter, Israel has stockpiled 200 atom bombs, and is collaborating closely with South Africa in developing a cruise missile with a 1,500 mile range, a neutron bomb; and various nuclear weapons delivery systems. The book was published on the Zionist State's attack in 1981 on Iraq's Nuclear Reactor just outside Baghdad. Amos Perlmutter, worked for four years at Israel's top secret nuclear establishment at Dimona in the Negev desert, where Israel builds its atom bombs. In 1974, India exploded its first nuclear weapon in Rajasthan desert, near the border with Pakistan and became the confirmed sixth member of the nuclear club. In addition, South Africa is believed to be secretly engaged in nuclear weapons manufacture. Some of these nuclear weapons have the destructive power of 20 million tons of TNT. Just one of America's 31 Poseidon nuclear submarines can deliver more explosive power than what was detonated in all of Europe and Japan in World War II.

The nuclear arms race has reached such proportions that it numbs the imagination. Already, the United States, the pace-setter, has acquired the capacity to destroy every Soviet City of 100,000 or more inhabitants, at least 35 times and still more sophisticated systems are being built. Just two of the new weapon systems, the Trident submarine and the MX missile will cost about 200 billion dollars and add a frightening new dimension to the arms race. The Soviet Union is not far behind either. United States has recently declared that a limited nuclear war in Europe cannot be ruled out to prevent a Soviet conventional forces thrust. The development of small and versatile battlefield warheads, more accurate delivery vehicles and various defensive systems are all part of a plan to make the "limited nuclear war" more feasible and more winnable. The U.S. rationale of the limited nuclear war is based upon the following so-called unfavourable balance of NATO and WARSAW PACT conventional forces in Europe:

FORCES	NATO	W.PACT
1) Armoured Divisions	30.65	29.00
2) Mechanized Divisions	34.35	49.00
3) Other Divisions	23.65	00
4) Early re-inforcement Divisions	8.35	10
5) Mobilisation Divisions	19.00	88.65
6) Main Battle Tanks	17000	26000
7) Artillery tubes	9500	9980
8) Anti-tank rocket launchers	5784	1437
9) Medium bombers	81	365
10) Fighter bombers	2300	1750
11) Fighters	200	665
12) Interceptors	572	1490
13) Armed Helicopters	733	156
14) Ground Forces, Manpower	2.1 million	1.7 million

NATO and WARSAW PACT combat units on the central front are as follows:

COMBAT UNITS	NATO	W.PACT
1) Armoured Divisions	20.65	32.00
2) Mechanized Divisions	19.00	28.00
3) Artillery Divisions	3.00	3.65
4) Airborne Divisions	2	1
5) Mountain Divisions	2	0
6) Armoured Cavalry	1	0
7) Anti-Tank Divisions	0	1
8) Amphibious Divisions	0	1
TOTAL	47.65	66.65

In addition, the United States is establishing the RAPID DEPLOYMENT FORCE (RDF). Although the main task of the RDF would be to check any hostile attack on the oil fields in the middle east, it would be available for deployment in emergencies in any part of the world. The strength of RDF is as follows:

- 1) 82nd Airborne Division
— around 15,000 men
- 2) 101st Airmobile Division
— around 18,000 men
- 3) Light and Marine Divisions (2 to 4)
— around 30,000 men each
- 4) Combat Aircraft
— around 600-1000
- 5) Cargo Planes
— around 700
- 6) Additional forces (British Army and Air Force)
— around 4500
- 7) Bases
 - a. British Base at Akrotiri (Cyprus)
 - b. Suda Bay, Crete
 - c. Beja (Southern Portugal)
 - d. Djibouti
 - e. Egypt
 - f. Sudan
 - g. Somalia
 - h. Kenya
 - i. Oman
 - j. Italy
 - h. Israel
- 8) Commander
— U.S Forces Commander-in-chief, Europe
- 9) Annual Budget
— 4 billion dollars
- 10) Combat and tactical support
 - a. NATO,
 - b. U.S. Sixth Fleet: 5 nuclear subs.
2 carriers,
(East mediterranean) 12 surface ships
 - c. U.S. Seventh Fleet (Indian Ocean) 18 surface ships.
 - d. U.S.M.E. Force: 5 ships.

Soviet Union has 40 Divisions on its border with China and an unspecified number of forces in its Valadivostak Command.

Thus the threat of nuclear war increases even though the two superpowers

with all these forces know that a global conflict, unique in human history will lead to a real HOLOCAUST of our own making. The following table gives the characteristics of the major nuclear missile systems in the United States and the Soviet Union:

Land-based Intercontinental ballistic missiles (ICBM's):

UNITED STATES

	First deployed	No. of warheads	Yield, megatons	Accuracy, naut.miles	Range miles
1) Titan II	1963	1	9	0.80	7500
2) Minuteman II	1965	1	1-2	0.35	8000
3) Minuteman III	1970	3	0.175	0.20	7500
4) Minuteman III (modified)	1981	3	0.335	0.10	8000
5) MX	1986	10	0.335	0.05	7500

SOVIET UNION

	First deployed	No. of warheads	Yield, megatons	Accuracy, naut.miles	Range miles
1) SS-11 and 13	1966	1	0.95	0.75	6000
2) SS-17	1975	4	0.75	0.30	6000
3) SS-17 (modified)	1977	1	6	0.30	6000
4) SS-18	1975	1	20	0.25	7000
5) SS-18 (modified)	1979	10	0.50	0.20	5500
6) SS-19	1976	6	0.55	0.20	5000
7) SS-19 (modified)	1978	1	10	0.20	5000
8) SS-20	1977	3	6	0.10	3400

Submarine-launched ballistic missiles (SLBM's):

UNITED STATES

	First deployed	No. of warheads	Yield, megatons	Accuracy, naut.miles	Range miles
1) Polaris A-3	1964	3	0.20	0.50	2500
2) Poseidon C-3	1971	10	0.04	0.30	2800
3) Trident 1 D-4	1979	10	0.10	0.20	4000
4) Trident II D-5	—	7	0.335	0.05	6000

SOVIET UNION

	First deployed	No. of warheads	Yield, megatons	Accuracy, naut.miles	Range miles
1) SS-N-6	1968	1	0.50	0.70	1600
2) SS-N-8	1973	1	0.5-1.0	0.80	4800
3) SS-N-18	1977	3	1.0	0.80	4800
4) SS-N-19, N-20	1977	—	—	—	—

Nuclear warheads in the U.S. and U.S.S.R.; (Numbers):

	USA	USSR
1) I.C.B.M's.	2152	5500
2) S.L.B.M's.	4880	1334
3) Warheads delivered from bombers	1926	260
4) Forward base systems	1500	0

In addition, massive funds, 100 billion dollars will be spent by the United States on the development and deployment of the new MX missile system which will be ready and operational by 1986. Its budget for 1982 is 2.4 billion dollars. MX is designed to match the latest family of already deployed Soviet land-based intercontinental ballistic missiles, SS-17, SS-18, and SS-19. MX will consist of 200 missiles, placed in 4600 shelters in Nevada and Utah States. The development and deployment of the Neutron bomb in Western Europe by USA, and in Eastern Europe by USSR, and deployment of the new deadly SS-20 missiles by USSR aimed at Western Europe is another indication of the escalating nuclear arms race.

The total world arsenal of nuclear weapons is as follows:

Country	Strategic	Tactical
1) United States	9200	30200
2) Soviet Union	6000	21000
3) France	98	400
4) Britain	64	364
5) China	190	190
6) Israel	200	200
7) India	unknown	unknown
8) South Africa	unknown	unknown

The total explosive force of all these nuclear weapons adds up to more than 10,000 megatons. That is equivalent to 10 billion tons of TNT, or 2.5 tons for every human being in the world. Development on laserweapons and hunter-killer satellites by both the super-powers is also continuing along with space battle stations. Their current strategic doctrine is based on making clear to each other that no course of aggression by either could lead to a victory.

Despite universal public recognition of the unparalleled destructiveness of nuclear war, increase in the number of nuclear weapons is continuing. This is partly because of unquestioned trust placed in nuclear weapons as protectors of "national security" and as deterrents to nuclear war. And partly, it is because the danger these weapons represent is so different from all past human experiences that it seems unreal and remote. U.S. and U.S.S.R. both

consider that the parity should be maintained in strategic might of each other which is believed by each to be growing in favour of the other.

Let us now see what would happen if a nuclear exchange takes place, between the U.S. and U.S.S.R. According to the International Committee of Physicians for the prevention of nuclear war:

- 1) Over 200 million people will be killed immediately.
- 2) Over 60 million will be injured.
- 3) 30 million will experience radiation sickness.
- 4) 200 million will experience trauma and burns.
- 5) A firestorm, like those at Hiroshima, and at Dresden and Hamburg after conventional bombings during World War II, with ambient temperatures exceeding 800°C, burning for days, will take place at all cities which are attacked. Consumption of oxygen by the fires and the resultant temperatures would render the shelters useless. A 25% increase in the numbers of killed and seriously injured would be a conservative adjustment.
- 6) Medical resources will be incapable of coping with those injured by blast, thermal energy and radiation.
- 7) 80% of physicians will die due to prolonged exposure.
- 8) 80% of hospital beds will be destroyed.
- 9) Stores of blood plasma, antibiotics and drugs will be destroyed or severely compromised.
- 10) Food and water will be extensively contaminated.
- 11) Transportation and communication facilities will be destroyed.

The disaster will have continuing consequences:

- 1) Food production will be profoundly altered.
- 2) Nuclear fallout will constitute a continuing problem.
- 3) Survivors with altered immune system of their bodies, malnutrition, an unsanitary environment, and severe exposure problems will be subject to lethal enteric infections.
- 4) Profound changes in weather caused by particulates and reduction of atmospheric ozone with attendant alterations in man, animal and plant species may be anticipated.
- 5) Among long-term survivors, a striking increase in leukemia and other malignancies will be observed, most severe in those who are children at the time of exposure.
- 6) Civil defence will be unable to alter the death and devastation described above to any appreciable extent.

U.S. Arms Control and Disarmament Agency has calculated that close to 10 million people will be killed or seriously injured in consequence of a single 20 megaton nuclear explosion and the resulting firestorm on the New York metropolitan area. In San Francisco, one megaton air burst will kill and

injure 2.8 million people. The figures illustrate the lack of precedent. There is no event in the human history when a million people have been killed in one place at one moment. There is no previous situation in which there were half a million injured human beings in one place at the same time. Hiroshima and Nagasaki do not serve as precedents for any probable nuclear war scenario. The weapons used on those cities approximated 15 kilotons of explosive force each. At one megaton, a small weapon by contemporary standards — we are trying to imagine 70 simultaneous Hiroshima explosions. At 20 megatons, we are trying to imagine 1,400 Hiroshima bombs detonated at the same moment in the same place. Hiroshima and Nagasaki were single events, with effects decaying over time; today we are faced with the possibility of multiple events — a thermonuclear explosion at 10 a.m. and another at 4 p.m. At the time of Hiroshima, there was one nuclear power and the world's total arsenal comprised 2 or 3 weapons; today there are at least 7 nuclear powers and the total arsenal is — conservatively — in excess of 50,000 warheads. But most important, Hiroshima and Nagasaki were isolated, limited disasters. They were later on reconstructed with outside help. In any full scale nuclear exchange, there will be no outside help, no uneffected major areas within reach of targeted cities that will have resources that can be mobilised effectively to help the stricken targets. Undoubtedly, every major population center may be effectively destroyed. The population-targeted attack is most likely to occur on a weekday during working hours, when the population is concentrated in central city areas closest to ground zero. The nature of injuries of survivors would include tens of thousands of cases of extensive third-degree burns. Their survival depends almost entirely on the availability of specialized burn-care facilities and allied staff, unlimited supply of blood and plasma and drugs. In addition to third-degree burns, hundreds of thousands of survivors would suffer crushing injuries, fractures, penetrating wounds of the skull, thorax and abdomen, hemorrhage, primarily in consequence of blast pressures and the collapse of buildings. A number of survivors would have ruptured internal organs, particularly the lungs, from blast pressures. Significant numbers would be deaf in consequence of ruptured eardrums — in addition to their other injuries. Many would be blind — as far as 35 miles from ground zero — reflex glance at the fire ball would produce serious retinal burns. There would be tens of thousands of cases of acute radiation injury, superficial burns produced by beta and low energy gamma rays, and damage due to radionuclides in specific organs.

Is there any possibility that these victims of the nuclear terror will receive medical attention. The answer is extremely discouraging. Physician's offices and hospitals tend to be constructed in central-city areas, closest to a probable ground zero. As expected, physicians, will be killed or injured in a nuclear blast. For example, in San Francisco Bay area, half of the 4,000 physicians would not survive; of the 4647 hospital beds, only a handful will remain. At

20 megatons, the chances are even bleaker. A careful study of a typical city under attack suggests that there would be 1700 seriously injured survivors for every physician and that includes physicians of all ages, types of training, states of health and location at the time of attack. Even if there are 1000 survivors to a physician, and he will see each one for only ten minutes, working 20 hours a day, it will be 8 days before all the wounded are seen by a physician, only once. Consequently, it is clear that most will die without medical care. We should not forget that the physicians will be exposing themselves continuously to radiation reducing their ability to work, day by day. We should also remember that all this will be happening in an area where there is no electricity, no surviving transportation system, blocked streets, no bridges, crushed subways and tunnels, no ambulances, no water, and hundreds of thousands of decomposing bodies. It is not possible to imagine the destruction which would be the outcome of a nuclear exchange. Delayed consequences, like genetic disorder, radiation effects, psychological effects, breakdown of the societies, epidemics, ecological imbalances, depletion of ozone layer, lack of food, clean water, medical care etc. are even more difficult to comprehend. In brief, a nuclear conflict will end the civilisation as we find it today.

Public opinion in the Western World is awakening to the dangers of a nuclear war, and it appears that the nuclear disarmament is going to become the central moral issue of the 80's. Pressure on the U.S. and Soviet Governments for eventual nuclear disarmament is growing but it is still in its infancy. People want the U.S. concept of **MUTUALLY ASSURED DESTRUCTION (MAD)** to be replaced by **MUTUAL DISARMAMENT**. Many organizations have been formed which are advocating nuclear freeze or nuclear disarmament. They include, **SANE**, Union of Concerned Scientist Physicians for Social Responsibility, International Physician for the Prevention of Nuclear War, Nuclear Weapons Freeze Campaign, Council for a Livable World, Arms Control Association, Women's Party for Survival a Nuclear-Free Europe and many more. Most of the groups lobbying against the spread of nuclear weapons embrace the belief that as a first step, the U.S. should negotiate a bilateral nuclear freeze with the Soviet Union. President Reagan proposed in November 1981, the "**ZERO OPTION**" in which the U.S. would forgo placing its new Pershing II and Cruise missiles on European soil, if Moscow would scrap its arsenal of SS-20 missiles aimed at Western Europe. Late President Brezhnev announced at the 17th Congress of the Soviet Trade Unions, that Moscow was immediately suspending its deployment of new SS-20 missiles targeted at Western Europe. The freeze would last until an arms agreement was reached with the U.S. or until NATO began deploying 572 Pershing II and Cruise missiles in Europe, which is now scheduled to take place in 1983. He also declared that the Soviet Union would later this year unilaterally dismantle "a certain number" of its medium-range

missiles already in place. Unfortunately, for Western Europe, the Soviet Union now has 300 SS-20 missiles in place, up from 100 in 1979, and a freeze would not make a difference. In fact, the Soviet leader said that the new NATO missiles would pose a real additional threat to Soviet Union and its allies and retaliatory steps may be taken against the U.S. itself. These kinds of statements have high tened the tension between the two super-powers. Consequently, America's NATO allies are also calling for a dialogue to defuse the situation. There are demands from countries to establish nuclear-free zones in Europe, in Indian Ocean, in Middle East and in Latin America. The U.S. is being urged to start negotiations with the Soviet Union on STRATEGIC ARMS REDUCTION TALKS (START), and to pursue Theater Nuclear Forces Tasks. Progress in the negotiations on equalizing conventional forces in Europe is also urged. World leaders have realised that deliberately starting a war with the goal of winning is an absurd idea. Neither nation can hope now to gain any military advantage or add to its security by using or threatening to use nuclear bombs. Massive retaliation must be expected by any would-be-first striker who is not insane. Even a surprise attack would not be successful since only a 1% imperfection in the performance of a nuclear missile would result in a failure to achieving the objectives. Therefore, more attacks would be justified by an attacker, multiplying the destruction and devastation hundreds of thousands of time.

If the world has to survive, steps must be taken for nuclear disarmament. Avoiding nuclear war depends on keeping a balance in the U.S.-Soviet rivalry. International tensions can not be eliminated but they can be controlled, and have been in the past, kept in a state of overall equilibrium. The SALT process contributed modestly, marginally, but still significantly to the avoidance of nuclear war. Quest for peace must countinue by beginning negotiations on START. In 1975, the Soviet Union proposed an international agreement to prohibit the development and production of new types of mass destruction weapons and new systems of such weapons. This proposal was approved at the 30th UN General Assembly Session which instructed the Geneva Disarmament Committee to examine this problem and elaborate an international agreement. The Soviets suggested the following four possible trends in the development of new mass destruction weapons:

- 1) Non-explosive radiological weapons whose action is based on radioactive materials.
- 2) Radiation weapons based on the use of charged or neutral particles for affecting biological objects. (Close to being such a weapon is the Neutron Bomb, a greater part of whose energy is released in the form of ionizing radiation).
- 3) Infrasound weapons using acoustic emission for affecting biological objects. Infrasound is known to posses at certain frequencies (7 hertz) the

so-called psychotropic effect, in which the behaviour of huge masses of people becomes uncontrollable.

- 4) Radiofrequency weapons using radiofrequency (electromagnetic) emissions at very low levels. These could impair the brain, the nervous and the cardio-vascular systems and others. Various radioengineering devices which are available to industrialized countries can be regarded as a potential technical base for the creation of such weapons. Other possibilities of developing and producing mass destruction weapons also exist, for example, weapons capable of affecting a specific ethnic group, causing a sharp drop in agricultural output etc. The super-powers took a step in the right direction when a joint Soviet-American document to prohibit radiological weapons was drafted and tabled in July 1979 by the Disarmament Committee, but the conclusion of an accord on these weapons would be most significant.

In an interview last year for the German magazine DER SPIEGEL, Colonel Muammar Al-Qathafi, Leader of the Great Al-Fateh Revolution said that he was against the manufacture of nuclear weapons anywhere in the world. Human beings have committed no greater crime than the invention and use of the atom bomb.

Libya's attitude toward disarmament and neutrality was clearly expressed in the TRIPOLI DECLARATION, and approved by the World Conference in Solidarity with the People of Jamahiriya in September 1980. The Declaration expressed support for disarmament efforts to stop the arms race and to prohibit the use of nuclear weapons and the weapons of total destruction. It demanded that all governments honour their obligations under the International Nuclear Weapons Non-proliferation Agreement, a treaty Libya signed in 1975. Libya agreed then to accept International Atomic Energy Agency Rules, intended to ensure that nuclear materials are not used for military purposes.

The Declaration noted with concern the nuclear threat posed by the governments of Israel and South Africa and called for an end to technological assistance given to the racist regimes that allows them to develop nuclear weapons. It is worth mentioning that Israel has not signed the Non-Proliferation treaty and is a threat to world peace and security.

It will be appropriate to conclude this article with the following words of Albert Einstein of 22 January, 1947:

"Through the release of atomic energy, our generation has brought into the world the most revolutionary force since the prehistoric discovery of fire. This basic power of the universe cannot be fitted into the outmoded concept of narrow nationalism; for there is no secret and there is no defence; there is no possibility of control except through the aroused understanding and insistence of the peoples of the world.

We scientists recognize our inescapable responsibility to carry to our fellow citizens an understanding of the simple facts of atomic energy and its implications for society. In this lies our only security and our only hope — we believe that an informed citizenry will act for life and not for death”.

SECOND

**RESEARCHES ON THE
ECONOMIC ASPECT**



A REFLECTION ON THE ECONOMIC PROBLEM IN THE GREEN BOOK



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A REFLECTION ON THE ECONOMIC PROBLEM IN THE GREEN BOOK

Political thinkers, religious leaders, philosophers and intellectuals have, time to time over the years, advocated theories or doctrines for evolving ideal social and economic systems for the well-being of mankind. Jesus, Aristotle, Mahomet and Marx are such examples. The newest of such theories aimed at laying down a model society is the Third Universal Theory put forward by the Libyan revolution leader Col. Muammar Qathafi and described in his Green Book. It is divided into three parts: The solution of the problem of democracy or 'The Authority of the People', the solution of the economic problem or 'Socialism', and the social basis of the Third Universal Theory. A few observations are made in this Paper on the second part of the Green Book, that is, the solution of the economic problem, as to its relevance as a reformatory process to create ideal socialist society. I am not an economist and the observations are simply the thoughts of a general reader who has gone through The Green Book with an open mind.

THE ECONOMIC PROBLEM AND THE PRESENT SOLUTION

The core of the economic problem in an organized society consists of two parts, a) how to produce subsistence enough for all its members and, b) how to distribute justly among its members what has been produced. While modern technological developments provide a triumphant solution of the first part of the problem, it has been offset by a disastrous failure of the present systems of governments to solve the second part. Let us examine this point.

The process of distribution as it is effected today falls broadly into either of two ways: the capitalistic way or the socialistic way.

It does not require a critical analysis to show that the capitalistic system of distribution is wildly and monstrously wrong. In many societies under capitalistic governments, the largest share went to the people who did not work at all, and the least to those who worked hardest. There are million-dollar babies side by side with impoverished people worn out of unremitted drudgery fighting hard to keep their bodies and souls together. The consumption and waste of food and living space by a few, takes precedence over the needs and the right to live of the hungry and the homeless. It has been the experience of the agricultural peasants, that if, driven by the needs of their families, they

have worked harder to increase productivity, what they get is still the leftovers of those whose profits or luxuries have first priority. Naturally, so outrageous a distribution has to be effected by violence pure and simple. But if someone resists this, he is bludgeoned and imprisoned, the process being euphemistically called the maintenance of law and order. What is called law and order is machinery for robbing the poor under legal forms and keeping them in subjection. Society is not only divided but actually destroyed by such grotesque unequal distribution of wealth.

In the socialistic form of distribution, as it is effected today, many of the outrages of the capitalistic systems have been eliminated. The ownership of production has been transferred from the individual to the state. Certain reforms have taken place to improve the working conditions of the worker such as fixed working hours, the right to strike work, minimum wages, profit-sharing and participation in administration. The worker gets a better wage and his social security is guaranteed.

THE SOLUTION IN THE GREEN BOOK

Is the socialistic distribution the ideal way? The Green Book examines this aspect critically and sets aside present day socialism also as being inadequate to solve the economic problem. It points out that although the ownership has changed from the individual to the state in the socialistic system, the worker still receives a wage only and has no claim over what he produces. He is obliged to surrender it for a wage however reasonable the wage may be. He has no direct right to consume what he has produced. The Green Book observes 'Workers in both public and private establishments are equally wage-workers though the owners differ' (P-40), 'Wage-workers are a type of slave however improved their wages may be' (P-45) and goes on to state that the sound rule is — 'He who produces is the one who consumes' (P-45). How is such a kind of distribution to be effected then? The Green Book evolves a basis for the distribution founded on simple logic and according to what is termed the natural law of equality. Based on this, it pleads for an equal distribution of the produce to the factors which contributed to produce it. Three factors are stated (without excluding any other): raw materials, an instrument of production and a producer (sometimes in a simple production process, it reduces to two factors; the raw material and the producer) as the eligible share-holders. Since all these factors are essential and fundamental in the productive process, each of the three factors gets a third of the production for its part.

CAN THE SOLUTION BE UNIVERSAL?

The rule appears to be simple and fair. The application of the rule is practicable in a village where production is limited to the supply of primitive wants which nature imposes on all human beings. But it is not clear how the natural law could be applied to a complex modern society in which the functions of its members are not always production oriented. In any organized and well-developed society, we have, to mention a few, such groups as surgeons and school teachers, judges and bank managers, priests and military generals, captains and cabin boys, postmen and hangmen, hospital nurses and sanitary inspectors, journalists and research scientists whose work is not directly measurable in terms of production and yet whose services are as essential and important to the society as any means of production. It may be possible to fix the income for an individual directly involved in the production process according to the natural law of equality. But how do we fix the income for a surgeon whose work it is to cut off a diseased organ or the hangman whose job it is to execute a criminal or a judge whose duty it is to interpret the law or a researcher who apparently has nothing specific to show as his work until his researches lead to some tangible results? A modern society consists of a host of such categories of people and the process of distribution in this case is not clear according to the Third Universal Theory.

However, The Green Book envisages the development of the society to reach ultimately a state of ideal scientific socialism in which an automatic solution to this problem may be found. To quote The Green Book — 'But the final step is when the new socialist society reaches the stage where profit and money disappear. It is through transforming society into a fully productive society and through reaching, in production, the levels where the material needs of the members of the society are satisfied. In that final stage, profit will automatically disappear and there will be no need for money (P-66). One wonders whether such a golden dream can be realized in practice. It is perhaps possible to create such an ideal and noble society, provided all its members are high-minded and public-spirited citizens who take care of the society because the society takes care of them, instead of the commercialized cads that are now in most societies of the world, doing everything and anything for money and selling their souls and bodies by the pound and the dollar. The world watches with interest the Libyan experiment to achieve this state of scientific socialism under the guidance of their revolution leader Col. Muammar Al Qathafi.



NEEDS AND EXISTENCE



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NEEDS AND EXISTENCE

THREE WORDS BUT WITH TREMENDOUS INFLUENCE OVER THOUSANDS OF YEARS OF HUMAN HISTORY

The three words “Needs and Existence” describe the long march of the human race on this planet, from the very first day of its birth here. During this long march, man aspired for needs and then devised the ways and means to achieve it: and reproduce it as and when it was found necessary to do so. After the fulfilment of one need, he went for another need and devised the ways and means to achieve it and reproduce it. To start with, the man was naked, with no house, and he hunted his food like any other animal. His realisation of needs and its solution, led to many inventions, discoveries and marked changes in his way of living: housing, agriculture, transportation, community life, various systems of governments etc. This led to the coming into existence of different civilisations in different parts of this planet. The human weakness for domination and rivalries between various civilisations, and their fulfilment lead to the various wars between them. These wars were fought invariably as a matter of existence or “life and death”; and the fittest or the strongest of them survived. Sometimes a civilisation was replaced by a new one simply because the mode of working of the former couldn’t meet the new needs and the new challenges and thus failed to keep its existence.

The replacement or the extermination of one civilisation by another became the turning point in the human history. There are thousands of such episodes in our long history. In the next paragraph we would cite three such incidents.

SOME EXAMPLES OF THE IMPACT OF NEEDS AND EXISTENCE ON HUMAN HISTORY

(i) Prior to the early 16th century, Europe got its spices from the Far East. The spices were used as a meat preservative; and also the spice mixed meat was better suited for the cold climate of Europe. So thriving was this trade that it employed a very large number of people in various capacities; and there grew several flourishing cities on this trade route, which ran through the Arabian peninsula. In the 16th century, all the Arab countries, one after another were subjugated by the then rising Ottoman Empire. The spice trade

was so hard hit by the Turks that it came to a stop. Several thousands of people lost their livelihood, the once flourishing cities on the trade route were deserted, and Europe came under food hardship. The need for a sea route between Europe and the Far East became a matter of survival or existence in Europe. This led to the voyages of Columbus, Diaz and Vasco De Gama; and resulted in not only the discovery of new sea routes but also many new lands became known. The impact of these voyages is too well known and need not be described here.

(ii). The Industrial Revolution of the late 18th century was an answer to man's needs for producing more and better finished goods by fewer hands in a shorter time. It was followed by another need or the matter of existence: the market for the produce and cheap raw materials to sustain the Industrial Revolution. This led to the colonisation of Asia and Africa. The needs to quickly transport the raw material to the factory, the workers from their dwellings to the factory and the finished goods into the market led to the Transport Revolution. New institutions, the public school system, capitalism, trade unionism, socialism, and Marxism also came into being. The full impact of the industrial revolution on our lives is known to everyone of us, and it needs no further elaboration.

(iii). During the early stages of World War II, Hitler made a spectacular victory over Europe. The victory over Britain was then thought to be sure; and the Reich army was right at the gates of the Kremlin. It was then believed that Hitler would surely win the war. Joseph Kennedy, the then U.S. Ambassador in England, advised his government to keep away from the war and so did Charles Lindberg, the first person to fly across the Atlantic. It created a sense of fear for the existence of the United States: a society built so painfully over the preceding four centuries. It was feared that Hitler, with the huge man power and the material of the conquered area at his disposal, would sooner or later attack the United States and other nations of the New World. There were intelligence reports that Germans were making the atomic bomb. If the German scientists were the first to succeed in this, Hitler's task would have become a lot easier. The Americans took this threat very seriously; and launched "The Manhattan Project"; and were the first to make the atomic bomb.

THE GREEN BOOK: NEEDS AND EXISTENCE

The Green Book Part II has a full chapter on need (1). The seminars held on The Green Book in Bengazi and in Madrid contain many papers on need (2-7). These papers discuss the question of basic needs: food, clothing, housing etc. from the angles of the theories of The Green Book, marxism, and capitalism. The efforts made to meet the basic needs in the Jamahiriya under

the Al Fateh Revolution can be read in h, i and j. We would not make repetition of any of these topic here; but would deem it fit to go directly to the question of the Vital Needs of the Arab Nation with respect to its long range existence, in the light of the observation made in The Green Book.

From The Green Book, we reproduce the following:

(i). "Man's freedom is lacking if someone else controls what he needs. For need may result in man's enslavement. Need causes exploitation of man's needs"... (para 1)

(ii). "In need freedom is latent"... (para 3 last line)

Latent means hidden. If we are able to meet our own need properly, we control this hidden (latent) freedom, otherwise it goes into the hands of the one who controls our needs. Once freedom is gone, enslavement and exploitation follows; and soon the moral and spiritual existence of the individual or the tribe or the nation comes to the grief; and in the long range the very physical existence also comes to an end.

THE ARAB NATION

The Arab Nation constitutes the countries, which speak the Arabic language; and are situated on the "African Horn". These countries are: Libya, Syria, South Yemen, Algeria, Tunisia, Lebanon, Palistine, United Arab Emirates, North Yemen, Kuwait, Bahrain, Eriteria, Somalia, Jorda, Iarq, Egypt, Saudi Arabia, Oman, Qatar, Sudan and Morocco. Some of these countries have been the cradles of the most ancient and the then most advanced civilisation in the world. Under the banner of Islam, its influence went up to Spain in Europe and up to the Philipines in the far east.

From time to time, these countries were subjected to external rule. The last such domination was roughly from the 16th to the early 20th century. The Arab Nation was then under the Ottoman Empire. The Arab Nation thus missed a balanced development and the industrial revolution. Roughly speaking, which after World War I, the Ottoman lost their group aver these areas which were later on directly or indierctly ruled by Western Nation: U.K., France, Italy, and the U.S.A. through the "Mandates" or by putting puppet Kings or Sheikhs on the throne. These countries thus missed the development later on also.

In the early fifties, there was a revolution in Egypt headed first by Nagib; but soon taken over; and then headed for about a score of years, by a young and dynamic Arab, Jamal Abdul Nasser. By his own right, Nasser soon became a world leader like Nehru of India, Tito of Yugoslavia, Sukarno of Indonasia, and Nkkrumah of Ghana. He became a symbol of hope an resurgence for the Arab Nation. The September 1, 1969 Revolution in Libya headed by Brother Qathafi is a living example of this⁽¹¹⁾.

The Arab Nation has a rich and ancient civilisation and culture. A major portion of the world's oil is found in this nation. It is worthwhile to examine the vital present and future needs of such a nation so as to have a due place in the world, consistent to its past heritage, oil wealth, geographic area, and in its strategic location as a bridge between Asia and Europe and Africa.

THE VITAL NEEDS OF THE ARAB NATION

The vital needs of the Arab Nation may be listed as: food, housing, medicines and medical equipment, transport, electronics know how, educational and scientific needs, the oil technology, and the defense needs. We shall discuss here only the last two needs; but the other needs are no less important.

(i). *The Oil Technology*: It is true that the eternal fires at Baba Gur Gur (Kirkuk in Iraq) have been known for ages, but the scientific discovery and the exploitation of oil came from the West. About 150 years ago, oil was discovered by Edwin Drake in the U.S.A.; and the first oil well was drilled near the Salman Mosque in Iran by De Arcy and Reynolds around 1910 A.D. The next drilling was made in the land site owned by the Armani Christian, Gulbakian in Kirkuk, Iraq, about 20 years later. Later on oil was found in other Arab countries also. Oil, gas, and other petroleum products are the main source of revenue for the Arabs. It should, however, be admitted that drilling, extraction, distillation, other technical aspects, and even the marketing policy is totally in the hands of the Western Countries: particularly the U.S.A. The Arab Oil Industry is thus totally at the mercy of those countries, who know the secrets of the oil technology⁽¹²⁾.

(ii). *The Defence Needs*: The Arab Nation imports all its defence needs from outside: Russia, France, U.K., U.S.A. and the Eastern European countries. Its arch-enemy: Israel gets all its defence needs and the offensive as well as the terrorist capabilities from the U.S.A. in the form of aid. The supplies are plentiful, regular, and the most modern. The U.S. VIth Fleet can always make additional supplies. Intelligence data is supplied by the satellites and the most modern aircrafts. Under these circumstances, the existing defence system of the Arab Nation is highly vulnerable. Putting an embargo on the supply of spares and ammunition on Arabs or providing Israel with superior weapons is the same. This has happened many times in the past.

In 1948, when Britain withdrew from its Mandate Responsibility in Palestine, there was not a single Arab Country, which could stop the Zionists from usurping that Sacred Arab Land. In the 1967 war, the Egyptian Air Force was destroyed on the ground with the indirect support of the U.S. VIth Fleet. In the 1973 War, the brilliant landing across the Suez Canal and the spectacular advance by the Egyptian forces was thwarted by the Israelis crossing the Suez canal near the Bitter Lake; and thus intercepting the Cairo-Suez line. This

was a direct result of the vital information supplied by the Americans about the gap in the Egyptian defences there. Last year when the whole world was awake and the highly publicized awaks planes were afloat, the Iraqi Nuclear Reactor was damaged. The recent happenings in Lebanon are known to all of us: none could stop the Zionists for committing aggression against the people of Lebanon; and then butchering hundreds of innocent Palistinians.

THE MATTER OF EXISTENCE FOR THE ARAB NATION

Some of the examples cited in the last paragraph may be the forerunners of more serious challenges that may be faced by the Arab Nation in future. If a timely and a proper effort is not made to face and defeat once and for all this challenge, the very existence of the Arab Nation could be at stake.

It is high time that all the Arab Countries seriously study The Green Book; and sit together to plan for its vital needs and its existence so that the Arab Nation becomes the most advanced nation in the world in the next 30 to 50 years of time. For the Arab this is not new: they have a glorious past, and from the 7th to the 14th century, they were at the forefront of the world. They have population, area and the biggest oil reserves. It would be better if vital projects are distributed countrywise instead of each couontry developing everything and in isolation to other brother Arab countries. Friendly non-aligned nations and western or eastern countries could be asked for help; but the Arabs would have to start it by keeping in mind that Allah Helps those who help themselves.

No individual or nation has been the most powerful at its birth nory Free. From ups and downs, in 1917, the U.S.S.R. was not what it is now. In 1905, Japan defeated it in Port Arthur, and Finland did the same in the forties. Great Britain, which dominated the world from the mid 18th to the mid 20th century, was not like that earlier. It suffered many defeats in the hands of the Danes. The mighty U.S.A. was not as powerful about 175 years ago as it is now. The American Navy suffered a major defeat at the harbour of Tripoli in 1803.

CONCLUSION

If the Arab Countries don't give a timely heed to the suggestions of Brother Qathafi, as given in his Green Book, and stated in his time to time public speeches, the giant Arab Oil Industry will always remain at the mercy of outsiders; and Lebanon could be repeated anywhere and everywhere in future.

The future Arab generations would then blame their predecessors for this severe lapse, of not taking the adequate steps in the context of the Needs of the Arab Nation and its Existence.

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**THE GREEN BOOK
ON MONEY
AND
MAN'S HAPPINESS**



*By
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Sebha*

THE GREEN BOOK ON MONEY AND MAN'S HAPPINESS

The Green Book has been undoubtedly gaining an increasingly growing number of supporters who think it an infallible guide of true socialism. This does not make it, however, altogether free from criticism. Howsoever few they may be, its critics are there, who consider it a Utopia which cannot be transported to the land of reality. Anyway, I would like to point out that most of the criticism of The Green Book has been directed to include the difficulties which might arise in the application of its certain dicta, but there is almost nothing that would go against the principles it advocates. I have not yet met any critic who could convincingly argue and make me agree to consider The Green Book as a faulty theory.

Admittedly, I am one of the ardent admirers of The Green Book and my views on its every individual top can be read in my three recently published books titled "REFLECTIONS ON THE GREEN BOOK". To speak here in this assembly of intellectuals, experts, thinkers and writers I have chosen the debatable issue as to whether or not money should and can be eliminated from the human society in order to lead man to a happy and carefree living. It has been strongly suggested in The Green Book that money and profit are the two enemies which block man's way to a free and healthy economic activity and so both of these should be abolished from the scene altogether. It is on this aspect of The Green Book that I present to you, ladies and gentlemen, my views for your consideration, judgment and acceptance.

If someone asked me to reply in one word as to what could be the reason for widespreading unhappiness in the world today, my answer would be money-mindedness. The present world is wholly dedicated to gross materialism carried to almost unthinkable extremes. There is everything here to satisfy the grosser appetites but nothing or very little to satisfy man's spiritual needs. The only real thing now is money or anything which could be converted into money or bought by it. The only standard by which could man's worth or his happiness be measured is money. Money has, thus, assumed an overriding role to affect man's relations with man with the result that a vast vacuum of spiritualism has now been created in the world. Man is wandering in the jungles of materialism and would not care about the tree if he got the wood. While this state of affairs remains, it is impossible to do away with poverty and to obtain happiness.

Apart from poverty, the other serious cause of man's unhappiness today is this spiritual vacuum which has been created by the prevailing materialism and its by-product moneymindedness. Now man values money more than

character, beauty more than virtue, flattery more than honesty and oratory more than wisdom. In the present world, digestion is sacrificed to taste, comfort to fashion, healthfulness to indolence, diligence to deceit, patience to haste and progeny to sex revelry. Values have now changed and so has man and his thinking. This is now becoming the conviction of a greatly increasing number of people that money is an unfailing source of happiness. The lack of money is not only considered to be the sole reason for poverty but is also considered to be the cause of unhappiness in the present money-minded world. If the tendency is not immediately checked, humanity is bound to reap the disastrous consequences.

Well, let me point out that money in itself is a meaningless object. It is a means to an end, a means to happiness. It is not happiness itself. If you have heaps of it, you may call yourself rich, and you will not be necessarily even rich; but you may not after all, be necessarily happy. If money alone could be a source of happiness, those who possess it would be happy and would possibly buy all of happiness, depriving others of it altogether. Similarly the people of rich countries could be the only happy people in the world; but aren't most of the rich countries today the common sight of robbery, unrest and insecurity? What I am trying to arrive at, is that those who are looking for happiness only in money are running in darkness of their ignorance and will either exhaust or collapse. They are searching for happiness where they will not find it.

Our thoughts have been darkened by the false values of our time and our vision weakened by money. As a result our happiness is gone. The spiritual guide to enlighten us is very dim and we are tempted to search for our lost happiness in the deceptive light of materialism. Can we find it there?

Money, money, money everywhere it is money that is being talked about and fought for. Everybody seems to have gone mad after it and the more one gets, the greater becomes his greed for it. Man's chase for it has become his never-ending journey. But what happens if you have got a lot of it? Are you happy? No, obviously because of the worries which will keep you ever engaged in scheming out for getting it unlimitedly multiplied, more and more, still more. The struggle goes on endlessly. It has a beginning but no end. Why should we, then, brothers chase a pursuit which has no end?

There is still one more problem with money. The rich people are generally eyed, by particularly the poor and burglars with secret desires of robbing them of their riches. The rich, thus, instead of being happy, are worried about theft and robbery and live in danger of even getting killed. Moreover, happiness does not necessarily lie in money but lies surely in being able to get and enjoy things. There are so many things which money cannot buy and which are inseparable part of man's happiness. Health, for example is one of them, spiritual happiness another, and we could add several others to the list. It suggests that a system should be created in which money would lose its

present undue domination over our lives. This is the short-cut and surest way to lead us to happiness.

WHAT SHOULD BE DONE WITH MONEY?

What should, then, be done with money? One suggestion usually given by those who are inclined to embrace communism for the sake of equality is to make arrangements for an equal distribution of money. It is worse than useless to think on these lines because:

Firstly, such a distribution is not feasible

Secondly, even if we assume that all the money in the world was divided out equally, there remains the danger that in few years time it would be all back in the same hands or in the hands of a small class of capitalists;

And finally, supposing all the money was shared out equally and, let us say, everyone had ten thousand dinars of it, would it make the owners of this huge amount of money happy? Of course, they may feel they have become rich but it is one thing to be rich, and quite another to be happy.

If they stopped working, what would they do with this money? Would they be able to live on it? Could they eat, drink or wear it? It would not take them long to realize that this wonderful money, which they hankered after so madly and which they considered next to God, was really of no more use than the other pieces of paper in their possession. They would be endangered to perish, not from the lack of money but from lack of things that are made by work and are necessary for life. So this sharing out of money is a childish plan which is neither feasible nor advisable. A different system instead from the existing ones is the answer in which money will have been relegated in the background, in which calm desires and simple joys will be the aim of life and in which allurements of material possessions more than of one's needs will disappear and man will be free and happy.

Let us again turn to The Green Book for its infallible guide. It says, "The purpose of the socialist society is the happiness of man which can only be realized through material and spiritual freedom. Attainment of such freedom depends on the extent of man's ownership of his needs." The needs mentioned in this statement are both material and spiritual. So far as man's spiritual needs are concerned, money has almost no place in their fulfilment. Also, spiritual freedom does not only mean to let man be free from the domination of any political authority or religious creed over his faith but also means the awareness of the spiritual development to be as important for man's happiness as material possessions to satisfy his material needs. Those who are spiritually backward, lead a sinful life and deprive themselves of the benefits bestowed on man by a spiritually enlightened life. They are enslaved by the fetters of an ignorance of the tranquillity which would result from the

spiritually developed life.

Man is not compounded of only a body, heart and mind but he has a soul, too. Accordingly his needs are not only material needs which, when satisfied, would please his body, heart and mind but are spiritual also. Given up to the pleasures to senses at the cost of his intellect and spirit, man lives an imbalanced life and thus lives unhappily. Psychologically, unsatisfied needs of body, mind or soul keep on grumbling in the subconscious mind of man and though he may not be aware of the apparent reasons of his unhappiness, he becomes unhappy all the same. A need, physical or spiritual, springs up at the heart and is then sent to the mind for scrutiny whether it is worthy of satisfaction or not. If approved and met out it makes us happy. Disapproved and unsatisfied needs or desires do not immediately die out but get pushed to the subconscious mind, where they keep on grumbling with silent protest and looking for a chance to become again a part of our active thinking. In this state, man's mind becomes a battlefield between the warring desires for gaining victory over each other. This is what Shakespeare expressed in his play 'Hamlet' by, 'to be or not to be that is the question'. In short, unsatisfied needs cause a state of mental struggle that makes man unhappy. Anyway we are not concerned here with what is the mental procedure, but I ought to remind you that man does have spiritual needs and can't be happy psychologically or otherwise until they are fulfilled. So his indifference to his spiritual development is as big a cause of his unhappiness as is his overindulgence in materialism. This could be one of the things which Muammar-al-Qathafi might have had in mind while thinking of needs and their concern with man's happiness.

To satisfy man's spiritual needs, money is of little or no value at all. It is a source of worries and miseries rather than a source of creating happiness. Nearly all wars are caused by the running-after-money capitalist in search of the new fields of commercial exploitation and by aristocrats and autocrats who use money as a means of aggrandizing themselves at the expense of other members of the society or of glorifying themselves in the eyes of the deluded masses. Therefore, a system in which man cannot resist the temptation of acquiring more and more money and becomes a criminal to himself and the society is not worth keeping at all and should be condemned and destroyed. It goes to suggest, therefore, that we could even remove money from the scene altogether if an alternative arrangement was possible in compliance with which man could satisfy his needs without resorting to the help rendered by money. Such an arrangement also has been provided by Muammar-al-Qathafi in his Green Book. We will talk about this towards the end of the lecture.

The second point for our discussion in the above mentioned excerpt from the Green Book is as to what extent do the present economic systems allow or attract man to fulfill his spiritual needs? Too much of moneymindedness, which is the chief feature of our living and existing systems, has rendered this generation to pay too little attention to its spiritual needs. Religious activities

have got hardly any place today in man's routine which is mostly occupied by activities to be performed for either making money or spending it. Man is now found too busy with his money affairs to say prayers, to visit holy places of worship like mosques, temples and churches and to hear religious discourses; or he is simply too idle and careless to bother his brain with spirituality. The responsibility and works of worship, discipline, honesty and morality have been left to the charge and practice of the selected few shiekhs, mullahs and priests, most of whom are themselves money-minded and have monopolized and commercialized religion. Of course, such a state of affairs has no direct effect on economic activity but its existence cannot be underestimated in affecting man's happiness. The need is, therefore, to restore man to living in accordance with his religious faith so that moral values could replace the sinful materialistic evils and so that a happy society of morally high and materially well off people could be created.

HOW CAN MONEY BE GOT RID OF?

For removing money from the economic scene altogether and for the ultimate achievement of a truly socialist society, Muammar Qathafi says in his Green Book, "“But the final step is when the new socialist society reaches the stage where profit and money disappear.” And how should we get them gone? He answers, “It is through transferring society into a fully productive society and through reaching in production the level where the material needs of the members of society are satisfied. In this final stage profit will automatically disappear and there will be no need for money.” So like the wage system, money and money systems also should be brought to an end. It is reasonably fair to believe that in a fully productive society there should be no need for money and if money comes to disappear, all the evils caused by it will also automatically disappear. This measure, like other remedies suggested in The Green Book, is not a reformative one but is the final step to set economic activity right, that would prevent the evil of money to raise its head again to inflict suffering on mankind. Many people might be sceptical if mankind would ever reach this final stage of socialism, and that is why they call The Green Book a Utopian creation, or they think it at least much too hard to put into practice.

I fully concur with Muammar-al-Qathafi in saying that the final stage in the creation of a fully developed socialist society will only be reached when money disappears. Attempts have already been made in this direction in some countries and in still others, people and governments are seriously thinking to implement the plan. One such attempt was made in China in the early sixties where all people were divided into different categories and were supplied with “tokens” to be used in place of paper money. The experiment was carried in a

certain part of the country to see if it could be later on applied all over the whole country. A person, according to this system, would go to a place of public supply, show his token and would bring home things allowed to be taken by the people of his category. This experiment, however, survived a short lived success. It might be because the Chinese society had not become fully productive before the reform was introduced or because of the administrative difficulties or because of the fact that the paper money was still in use in the rest of the country and everywhere else in the world. Whatever be the reason of its failure, still the suggestion of the Libyan leader of first making a society fully productive and then make money disappear holds good and would certainly spur, I believe, many countries to try it, in order to get rid of money-the cause of so many evils. To reach a stage, when we will live without money would seem to be merely a luminous conception of imagination, but still I feel, that it might be extremely difficult but not impossible.

I have, however, something different in mind in this connection a word of warning and suggestion of my own. It is quite indisputable that a fully productive society could be free from using paper money, but the question remains, how long will it take that society to become fully productive so that it is able to meet all the material needs of its members? To enable a society to reach that level is in itself a Herculean task. It cannot, anyway, be achieved within months or even within a couple of years but it may take decades together. And in these decades of transitional period, money has to stay and be used. Now, there is a possibility that the society will have relapsed into anti-socialist doing before it had reached the stage of being fully productive. Money might have shown its true colour, might have done its work before it had disappeared. No precautionary steps have been suggested in The Green Book should a situation like this arise. It might be possibly because of an assumption by the writer, that no such deviation would emerge once the society had been set to travel along the road that led to socialism, or might be no need was felt by him to have brought the would be taken measures in black and white.

A few words more in this connection might make the issue clearer. Suppose a society would take twenty years to have become fully productive. Obviously money could disappear after the society had reached the desired level in production. So all these twenty years of transitional period money might have been used in that society. Now suppose some anti-socialist agents survived in that society, and money was accumulated, as it often could be, in the hands of a few individuals who would nullify the attempts of the socialists of leading the society to the final stage of socialism. Such things have already happened and are more likely to happen at present due to the ever-rising tide all around us of political instability and social upheavals. My fears are, then, not unfounded. The probability of such an occurrence can not altogether be ruled out. Where there is money, there is always a possibility of its accumula-

tion somewhere more than in other places. It would be unwise to expect every member of a society to maintain a high standard of morality all the time. Hence, there is a need for precautionary measures, and so we should find ways that would not only hinder people from accumulating money but also make it useless if it were accumulated. It should go together with transferring a society into a fully productive one.

CONCLUSION

My suggestion for the solution is similar to the one carried out in Libya in 1980 when existing currency notes of five and ten dinar denominations were declared obsolete and new notes were printed. Such measures have been taken in other countries too, so that the paper money hoarded by few individuals would not enable them to benefit unduly, and distribution of social wealth might not be unequal out of reasonable proportions. Instead of keeping it a secret and applying it in a way that would take people unaware, I would like to suggest that people should be told that the paper money in current use would not be allowed to be used after a specific time, say, three years. So no one would then hoard currency notes because they had been dated and would become worthless if not spent within a certain time of their issue. It will replace hoarding by spending. At the same time 'ceiling' should be imposed on possession of private immovable property such as houses, land etc., and trade must be wholly managed by the people themselves. For the possibility of using the hoarded money by the malevolent elements still existing in the society in accumulating wealth 'trade in people's hands' would be the answer. From whom could the hoarders now buy and to whom would they sell?

Once all this is done, socialism becomes a surety to follow. I consider The Green Book a golden treasury of the principles of socialism and feel that most of the criticism directed against it either includes administrative or procedural problems which might arise from the application of its certain dicta or is directed against its writer which has simply nothing to do with the principles he has enunciated. The theoretical conclusions of The Green Book may not be based on the ideas or ideals which were unknown before but the writer has nowhere indulged in comparisons between this theory or that set of rules. He has simply presented in a very vivid way of his own, a universally applicable solution for all of man's economic ills. How can and should his principles be applied and practised depends on the individual adherents of the theory.

There is nothing which could be said or has been said against any of the dicta of The Green Book but some critics are still there who mistake its writer's prudence and boldness for his ambition and have said that his ambition overran his ability. They have criticized the man and not what he

has written and so such criticism is of no use to anybody.

Let me conclude with the following lines from my book "TOMORROW'S LIBYA":

Without The Green Book

Libya would ever live

Like a pretty, exquisitely charming girl

Who marries a blind man

*The blind man who would never see
her charms to please his senses.*

THIRD

**RESEARCHES ON THE
SOCIAL ASPECT**



RELIGION AND SOCIETY



By
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The social factor is a factor of life, a factor of survival. "If the mass of the sun were smashed so that it lost its gravity, the gases would blow away and its unity would no longer exist. Accordingly, the unity is the basis for its survival. The factor of unity in any group is a social factor".

"When the social factor is compatible with the religious factor, harmony is achieved and the life of groups becomes stable and strong and develops soundly."

These thoughts of the great thinker, Muammar Qathafi, point to the fact that a human being is an integral part of society, which forms a base for his welfare, prosperity, and happiness. Because he is born in the society, fed and sustained by it, he has moral obligations in terms of his behaviour pattern and service towards the society. The society can be viewed as a pearl necklace where each pearl is an individual. The string goes through all the pearls to make a beautiful necklace. Similarly religion is a common bond amongst its members which make a highly successful society.

The religious life has an important role to play in the life of the society. It will be wrong to consider the life of society and the religious life as poles apart. The religious life with its doctrines is essential not only for the elevation of the society and a healthy development of the caste or nationality, but is also essential for the very life of an individual. A society without religion is a leaking ship with its passengers trying to cross the wast sea.

This is expressed by Muammar Qathafi in his Green Book as follows.

"Societies in which the existence and unity of the family are threatened. They are similar to fields whose plants are in danger of being swept away or threatened by drought or fire, or of withering away."

Religion is a prevalent system of faith in God. By submitting to God's will and by acting in such a way as to earn His grace, one leads a religious life. Thus religion enables a man to lead a good living. Religion has its way of worship and moral codes. Religion guides an individual in his thoughts, words and actions. Every thought, every word, and every action of an individual causes a reflection, a reaction and a resound in the society. Therefore it is necessary for a man to lead a religious life in society. A life contrary to this is antisocial and harmful to society. A man cannot shirk his responsibilities to society, nor can he acquire abiding peace if he selfishly hurts the society he lives in.

Therefore in all the thoughts that one entertains, in all the individuals that one meets and in all the deeds that one performs, one must see God and act

accordingly. For having these qualities, one must develop faith in the religion, offer prayer to God and follow the path indicated by the sacred texts of the religion. The faith is like star in the crescent which never wavers. The prayer is a means of communion with God and the reading of holy texts and putting the preachings into practice gives wisdom. The wisdom thus acquired guides the mind to control the human body with its five external senses. The mind is a mad monkey, and if it is left to work of its own through its senses, it garners irrelevant, useless information and harmful experiences which are finally stored in the subconscious state of mind. These experiences in due course of time, crystallize into inbuilt tendencies which characterize the life of an individual in the society. The body thus resembles a house cluttered with trash, curios, trinkets and superfluous furnishings, which make it dark, dusty and suffocating.

The mind therefore needs purification, which is possible by destroying the six enemies of mankind which manifest themselves in human being as:

- | | |
|----------|---------------|
| 1. Lust | 2. Anger |
| 3. Greed | 4. Attachment |
| 5. Pride | 6. Malice |

and inculcating righteousness, equanimity and love. A raw uncut diamond cannot fetch a high price. If it is cut and given a shape, the price goes up inspite of the diamond being reduced in dimensions. This is the effect of purification. The sugarcane and bamboo are similar. But, in the case of bamboo, the price is based on its girth, length and strength, whereas in the case of sugar cane, the value depends on the juice it contains. In a similar manner, the value given to a human being does not depend on his money or his wealth or his status in life, but it depends on his good qualities and attributes. Position and status are not permanent, however attributes and good qualities are of permanent nature.

There is no difference between the individual and the society from the point of view of religious life. The current of happiness out of religious life flows through the individual and fills up the tank called society. Just as it is wrong to think that a candle used for moving about inside the house during dark hours cannot be used outside, similarly it is wrong to think that religious life belongs only to the individual and not to the society.

In order to view religious life in society in its totality, it can be assumed to be composed of three aspects:

1. Religion - Wealth and Desires - God
2. Service in Society
3. Surrender and Renunciation

If wealth is earned and spent within the limits set by religion, no harm can be caused to the society. Acquisition of wealth and practices of religion are two facets of life in a society, which are not isolated from each other. Any attempt to separate them will result in disaster and ruin for the society and the

individual. This will create a topsyturvy society which attaches more value to things of this world than to man himself. What is the net result? Inflation, strife, exploitation of the earth's resources, ruthless decimation of the flora and fauna of the land, floods, pollution of the environment, spiralling prices, and such other symptoms manifest themselves in a never ending vicious circle. At the base of it, is the fact that our desires are many and the supply is very limited. The only solution to this problem is to curtail the desires, because the supply cannot be increased. Less luggage and more comfort makes travel a pleasure. The desires have not only to be curtailed and controlled but have to be channelled for the purpose of identifying oneself with God. By joining wealth to religion and desires to God, one can get a chance to use his wealth for the welfare of human society and contribute towards the happiness of thousands.

Before a service in society can be undertaken effectively, it is necessary to understand the difference between one's experience in society and the real truth behind it. Science tell us that the earth is rotating at a tremendous speed and physically moving through the space. We do not feel this movement in our experience. Our experience tells us that a wooden table or a concrete wall is solid and stable, but science tells us that it is composed of minute particles in a state of vibration. Similarly, when man moves about and lives in society, he experiences this society only through his five defective senses. This experience consists of pairs of opposites such as good and bad, health and disease, life and death, wealth and poverty, happiness and misery, purity and impurity and so forth. These experiences can be compared to different containers of gold, silver, copper, wood and mud, each containing water. The image of the sun is reflected in all the vessels and possess the same qualities, regardless of the nature of containers. Similarly the truth behind all the experiences in the society is the One, the God. Hence service to fellow men is not only service to God, but also service to one's own self. Service to society is one of the joys of religious life in society. This should be done sincerely in a spirit of humility, detachment and devotion to God. The least service one can perform in society is to refrain from hurting individuals and nature. The other aspect is to follow the path of truth and honesty. Selfish people have no right to serve the society. Only when man is able to develop selflessness and selfless service, he acquires the right to serve the common man.

"Self is Lovelessness and Love is Selflessness"

"Love lives by Giving and Forgiving;

Self lives by Getting and Forgetting".

Wastage in any form hurts the society. Avoiding wastage and consuming the minimum of earth's natural resources is service to society. Wasting anything in society is an act against God. Charity in some form or other is also a service to society. One has to consider the place, time and nature of the recipient while doing charity. Charity should be given with reverence and

faith. It should not be given to an undeserving person, or at an inopportune moment. What is the use of giving food to the over-fed, or opening hospitals in places which are inaccessible by a common man. Charity is not meant for publicity, public esteem and power.

Surrender means offering one's body, purified hearth and mind to God in pursuit of one's religions in society. And renunciation means freeing the mind from anxiety and worry, hate and fear, greed and pride, saturating it with love for all beings, directing all thoughts to the elevation of the individual to the higher planes; avoiding talking too much, making false statements, taking delight in scandal mongering, speaking harshly; using one's body for serving the sick and distressed and for observing the moral codes.

In essence, the viewpoints expressed in this paper reflect as follows in the excerpts draw from The Green Book:

"The tribe is a social school where its members are brought up from childhood to absorb high ideals which are transformed into a behaviour pattern for life. These become automatically rooted as the human being grows."

"The flourishing society is that in which the individual grows naturally within the family and the family itself flourishes in the society."

"Societies which prohibit the teaching of religion as it actually is, are reactionary societies, biased towards ignorance and hostile to freedom."



RACISM-SOME REFLECTIONS



By
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RACISM-SOME REFLECTIONS

Racism is one of the heinous evils that besets human civilization even to this day. Racism and its roots need to be removed completely from the face of the earth. In this paper, the attitude of The Green Book towards racism is discussed. As The Green Book discusses the Blacks and their predicament specifically in a special section, this paper discussed their history briefly. Finally the untenability of holding racist views is discussed and its religious implications are mentioned.

WHAT DOES THE GREEN BOOK SAY ON RACISM?

The Green Book purports to give guidelines for establishing a free and happy society. Although the problem of racism is not directly dealt with in detail in the Book, any reader who goes through the entire Book will come to the definite conclusion that racism is out of question in the society which the Book attempts to build.

The Book is full of statements which call for equality of all people. "All men are free and equal"⁽¹⁾. All forms of domination of man over man are condemned. On the political front, it condemns "dictatorship" and calls for "genuine democracy". On the economic front, it condemns "exploitation of man by man" and calls for a creation of a new society where "no man is allowed to have control over (other) man's needs" and where man is really free. On the social front, it condemns "enslavement" "domination" and "suppression" and calls for the "liberation" and "freedom" of man. It supports the cause of the conventionally oppressed and neglected people such as women, minorities, domestic servants and the disabled. When pleading for the equality of women it says, "Discrimination between man and woman is a flagrant act of oppression without any justification"⁽²⁾. When dealing with the minorities, it says? "... a minority has its own social rights. Any encroachment on these rights by any majority is an act of injustice"⁽³⁾.

Thus from the general stress of the Book on equality for all, it can be conjectured that racism is ruled out.

BLACKS AND THEIR HISTORY

In human history, the Blacks have suffered the maximum because of racism, and the Book devotes a small section for them in which their past is

wailed as a "tragic event" and their future return to glory is confidently predicted⁽⁴⁾.

Slavery has been the greatest blot on the history of man and it has left a deep scar on the Blacks. Black has been associated with inferiority in all our biased literature and the Blacks have been forced to carry the stigma of their colour. But is it true that the Blacks are inferior? Are they inferior in physical dexterity? "Man is the same everywhere. His physical constitution is the same and so is his instinct"⁽⁵⁾. The Blacks have contributed much to music and sports in modern times. Are they spiritually inferior? We must only laugh and pity those who say that. History tells us that no race can boast of being free from evil. Evil and goodness seem to be uniformly distributed everywhere. Are they intellectually inferior? Some people think so. But intellectual achievement depends on the environment, training and opportunities to a great extent and what has been the lot of the Blacks? They have been denied opportunities. They have been infused with inferior feelings by our history writers and our biased literature. Their earlier achievements — intellectual and cultural — have somehow been suppressed in our history books.

What should our text books have taught us about the history of Africa⁽⁶⁾? We have read about impressive monuments from the ancient history of European cultures. But whoever told us about the beautiful portraits which were painted by negroid peoples several thousand years before? Did we ever hear anything about the fact that the forefathers of the Nigerian people were probably among the originators of the art of naturalistic portraiture — more than 5000 years ago?

Is there anything in our childrens' history books about the ancient Kingdom of Kush, the Negroid civilization which flourished in the heart of Sudan, even before the birth of Christ? While most Europeans were still dressed in skins, or otherwise roughly clad, the black women and men of Kush could dress in cotton from India and colourful Chinese silk.

We get a vivid picture of Ghana in the 11th century from the account given by the Arab historian El Bekir from 1067. "When he (King Tenkamenin of Ghana) receives his people in audience in order to hear their complaints and resolve them, he sits in a pavillion around which are his horses with clothes of woven gold. Behind him stand ten pages with shields, and swords with scabbards of gold. On his right, stand the princes magnificently attired and with gold braided into their hair. The entrance to the audience chamber is guarded by dogs of excellent pedigree with collars of gold and silver".

In 1489, when Vasco Da Gama sailed along the eastern coast of Africa, he discovered to his amazement a series of civilised trading towns which in many respects, were more highly developed than any the Portuguese had been accustomed to in Europe. These Black traders and their Arab partners could tell him about the sea route to India. They were familiar with navigating with maps and compasses. In harbour after harbour the Portuguese passed sea-

going vessels which were even bigger than their own.

In the sixteenth century, the celebrated Leo Africanus wrote about Timbuctoo, which at that time was already a celebrated seat of learning, several hundred years old, as well as a centre of religion, commerce and literary cultures south of the Sahara. "In Timbuctoo, there are many judges, doctors... all of whom are well rewarded by the King. He shows great respect for men of learning... there are greater profits on the trade in books than with any other branch of commerce".

Visitors from Netherlands were impressed by the Negro state of Benin, as evidenced by this account from 1602: "You walk into a broad street which appears to be about seven or eight times as wide as the Warmoes street in Amsterdam. It goes straight without any bends... (I was) not able to see to the end of the street... (you can) see many streets which go off from the side which also go straight ahead. But one cannot see the end of them because they are so long".

Damman's book (ref. 6) in its third chapter gives further accounts of the Blacks' cultural achievements in administration of justice, irrigation, road networks, metal work etc... It also gives a moving account of how Africa lost nearly 100 million able-bodied men and women because of slave trade and how their culture and confidence were gradually eroded. Later on, racists not only succeeded in exterminating their civilisation but also managed to eliminate the memory of it from our historical records.

IS RACISM TENABLE?

Why is racism wrong? A racist condemns a black man for being black. But being born black was not the black man's personal choice. He didn't select his black parents when he was in the embryonic stage. The racist too did not select his non black parents. It was an accident of birth. We cannot blame a black for his woolly hair. He didn't opt for it. He was born with it. Nor can the racist boast of his straight hair. It is silly. It is not his achievement. Some one can boast of his own personal achievements in his later life. He can also compare someone else who has been given the same opportunities and who has achieved less and then can bemean him. That will be tolerable. But boasting of one's parents is absurd. If one wishes, one can perhaps boast of his son's achievements. In his son's achievements, there may be some of his contribution and so there may be some justification for it. But boasting of parents and the accident of one's birth will only mean that he has nothing solid to claim as his own achievements. In fact he may be using racist arguments to cover up his inferior feelings.

When we see a man who was disabled at birth and who is in need, our initial reaction is normally to think that there are so many able bodied men who

need to be helped. So we say “why bother for this man?”. But this disabled man had made no choice at his birth for being born disabled. It was not his making. Neither did an able-bodied man choose to be born able. Since birth is not his fault, the disabled man needs to be given all opportunities. This is brought out clearly in *The Green Book* where it says that even the disabled must “have the same share as the healthy in the wealth of the society”⁽⁷⁾.

RACISM & RELIGION

Pure racism is tenable if one has this world view: one of the races is intrinsically superior and it must move forward, even by denying the opportunities to others and if necessary, keeping them down. This view gives progress to the dominant race in the quickest possible time but the outcome may be sloppy and onesided.

The other world view is: We, i.e., the entire humanity as a whole, must move forward. This view implies that the progress will be slow but the outcome will be fuller, richer and well rounded.

The first view can be likened to training a great soprano soloist, whereas the second view can be likened to training a harmonious quartet, or better still, a full symphony orchestra. The first view is practical and self centred but the second view is visionary and stretches beyond self. It needs faith. It needs religious faith.

What is religion? If one were to define religion with one key word, then it can be said that religion is harmony, Harmony, in every sense of the word, is the true import of religion. Harmony is living in perfect fulfillment of all the factors involved. Inner psychic harmony of the individual and harmony in relationship with other human beings are the essence of religion.

The second view which values harmony (which is laborious) as more valuable than quick onesided results, is held by those who have had a genuine religious experience — surrendering “islam” their Selves to Someone and of falling in love with the whole of humanity — whose love naturally extends even to the “outsiders”. We can give many examples of nonracist behaviour from history. But the one classic example that readily come to mind is Jesus. He went out of the way to mix with social outcasts like tax collectors in his days. Once he was even seen counselling an immoral woman, that too a samaritan woman, considered in those days as racially inferior. He would not have bothered about her if he were a racist. He could have spent that time more usefully with one of his own people.

Let us hope and endeavour to bring a society which has harmony in all its aspects. “The Blacks will prevail”⁽⁸⁾. They will regain their glory.

(1) *The Green Book*, Muammar Al Quathafi, Public Establishment for Publishing, Advertising and Distribution, Tripoli, p. 69

(2) *Ibid.*, p. 92

(3) *Ibid.*, p. 107

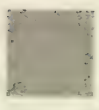
(4) *Ibid.*, pp. 108 - 109

(5) *Ibid.*, p. 30

(6) *The Future in Our Hand*, Erik Dammann, Pergamon Press, Oxford, 1979, pp. 10-22; Only a few excerpts are given. The reader is strongly recommended to go through the book for a fuller treatment of the topic.

(7) *The Green Book*, p. 62

(8) *Ibid.*, p. 108



THE CAUSE OF WOMAN



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THE CAUSE OF WOMAN

The object of this paper is to examine some of the salient features about woman, presented by Muammar Al Qathafi in The Green Book, part three. He asks a series of philosophical questions about the necessity of creating man and woman. Why are there man and woman? Why were not only men created? Why were not only woman created? After all, what is the difference between man and woman? Why was it necessary to create man and woman?(1)

He arrives at the undisputed conclusion that neither of them is exactly the other, and the fact that a natural difference exists between man and woman is proved by the created existence of man and woman. However, he stresses the fact that there is no difference between man and woman in all that concerns humanity(2).

These two statements deserve commendation. While there is partial disagreement about the former statement from feminists (materialist view), there is total rejection of the latter by a large majority of populace (traditional view), for the status of woman in society is not equal to that of man.

DOMINATION OF WOMAN BY MAN

Ab initio, the female was considered inferior to man in all respects, physically, intellectually, socially and economically. From the days of antiquity, physical strength was looked upon as the only criterion to judge the superiority of the male and the female. With his physical power, man took control of factors of production, prestige, power and position of society in his hand, forcing woman to depend on him for her existence. This imposition of inferiority on woman as well as the family way, compelled her to depend more and more on man for her economic needs, protection and social security.

However, their emotional and biological urges brought them into the reproductive field where woman had to be submissive due to her inferiority and dependency while man dominated her on account of his hold over economies and his pre-eminence in society. Man had thus used social wealth and his commanding influence to enhance his comfort and happiness and made woman to obey his orders, though both of them wanted to satisfy sex and one was complementary to the other.

This attitude had given rise to a tradition holding the view that woman was lower in rank than man in any situation of life. She was given to believe that the aim of her life was to make him happy at all cost. Social laws were evolved, in course of time, to perpetuate these views.

Having given no way to express their reaction against the unjustifiable laws women had to put up with the severe restrictions imposed on them; for the law makers and executors were men. Violation of law by a woman was not condoned by any society under any circumstances but tolerated if it was by a man, and even if he was accused of complicity in the violation, he would be exonerated in most cases. Society adopted double standards in law enforcements mainly to safe guard male interests and to prevent woman getting opportunity for initiative on the fear that an unbound woman would outstep social laws, the laws written by egonistic men.

Dependency of women on men for their very existence was a real legend women out by men to serve a twofold objective. One, is to control social assets and two, to find ready outlets to solve their egoistic lustful desires. With fact and fancy, they made iron walls around women, and to outstep the social iron wall, appeared to women, was a tedious job indeed, and for centuries they declined to step out.

A woman was forced to live in a set pattern without the least deviation the from established norm. Like a cog in the machine, she lived on. She had no freedom of opinion or action, everything was controlled by society. Thus from cradle to coffin a female was under the strict supervision of men. As a child she should be under the care of her father, as a wife under her husband and when she became old she had to depend on her son in order to keep her body and soul together. This was the sad picture of bygone mothers.

The question one can raise is, why should the man with superior social status in society want the socially inferior woman as his partner in life? It is the natural result of his own action. In his anxiety to become dominant in society, he finds that he cannot have a woman equal to his status as wife, and hence he has to settle down with an inferior woman as his wife. It is a boomerang.

FEMINIST MOVEMENTS

Revolt against man's attempt to limit the physical, economic, social, religious and intellectual life of women, eventually found expression through the feminist movements which came into existence in the West mainly to fight for the genuine rights of women and to place them neck and neck with men in society. For that strategy, women were abused, arrested, imprisoned, divorced, excommunicated and even family connections severed. Neck or nothing, women did not deviate from their target. Slowly but steadily, they began to

score one victory after another in the way of reforms, to improve their social status. nevertheless, the ardent feminists want equality with men "in every thing".

But as Muammar says the phrase 'in every thing' is a monstrous deception of woman. This idea will destroy the appropriate and necessary conditions which constitute the privilege which woman ought to enjoy apart from man, in accordance with her nature on which a natural role in life is based⁽³⁾.

The ultimate goal of the feminists being either inadmissable or inaccessible, the so called liberated women found themselves isolated from society because of their anti-male sentiments. Instead of achieving their proclaimed equality with men in every thing, the emancipated women and their movements have widened the scope of exploitation of themselves by men.

All societies nowadays look upon woman as no more than an article of merchandise. The East regards her as a commodity for buying and selling, while the West does not recognise her femininity⁽⁴⁾. One cannot but agree to these hard facts, for the exploitation of women is a story in itself.

EXPLOITATION OF WOMEN

Women have been a major target of exploitation for men in order to control and consolidate their economic well being and to solve their lustful desires. To achieve these aims, they do not consider women independent human beings, but dependents who have no individuality in the eyes of men who have compiled the mode of life and living of women.

By giving division in social roles at the advent of family life, women have been given household work which in the view of society is mean and laborious work. Having made the impression that women are inferior to men, they agree unwittingly, to do the work without payment, and set up a tradition that housekeeping is the concern of women.

It is a plain truth that the weaker sex does more hours of work per day than men do. Regarding work, the day begins too early and ends too late for women. Whether an industrial, agricultural, or a commercial or self employed worker, a man labours less hours a day in comparison with a woman. To improve his productive efficiency he receives a lot of services from her, either in material or emotional form. As such, her mood and menu have bearing on his productive capacities. For rendering longer hours of work each day women are not paid a wage but food and protection only, and the men who work less hours than women each day control the world economy, contrary to common sense, justice and law.

In the field of agriculture in which the mode of cultivation is seasonal and partial, the workers get sufficient time for rest, pastime and idleness.

Wherever there is disguised unemployment, there is less work per man to

do. Turn to fishing societies, there are slackening seasons in which most of the men keep away from their formal work, and in the absence of a secondary job, their time is wasted in gossip and social censure. Trade unions protect labourers to the agreed time schedule for work. Meanwhile the self-employed is at will to work or not. By merit or good luck, if a woman works outside of the home, she has to switch on to usual domestic duties as soon as she is back home.

Not only women have to work more hours a day but they have to work every day of the year, and their onerous task will be distressing if they are confronted with frequent pregnancies and a large family to look after. Their work shortens at times of poverty and starvation. Even at this juncture, the young ones have to be breast-fed, and mothers as they are, they never stop feeding. Are these conducive to economic growth and human progress?

During the Industrial Revolution, industrialists began demanding female and child labour on the ground they could be paid less than the male workers. Though a small wage, it was the first time women received a wage for services rendered. The world would not have progressed to the present level and the Industrial Revolution would not have been a success, had it not been for women, who had contributed cheap labour, helping industrialists to accrue exorbitant profits which attracted more entrepreneurs to step into the industrial field.

When cotton and tea plantations were established; in which, harvesting was done by hand picking, men realised that, female workers were better suited to this work than men. Cotton textile industry which heralded the beginning of the Industrial Revolution, employed women in large numbers, for spinning and weaving needed patient and delicate hands and women had both the qualities. Accepting undercut payments, female workers from poor and peasant families found their work in these fields. Though the women did not gain anything economically, unknowingly, so to say, men allowed them to appear in society; whom they had kept under the roof for centuries.

The commercial exploitation of women found new vistas when they came out from their enforced seclusion. Instead of aversion and antipathy, men found satisfaction by the very presence of women around them at the work place. Eventually, offices, reception centres, hotels, motels, bars and night clubs welcomed them. Respecting the trend of the time, male executives appointed female private secretaries, as if to cool and refresh their nervous break down, so that they could carry on their duties efficiently, and they seated female secretaries just opposite or in juxtaposition to them in their offices.

When financial economy came to the access of women, they faced keen competition from men. Wherever there was a good source of good income in a job, the males monopolised that position and in the process they prepared to take the jobs which were traditionally assigned to women. Thus men stepped into the field of cooking, due to the attractive salary. Surprisingly, all

the best chefs in the ultra modern hotels, airways, seaways, royal courts and presidential palaces turned out to be men. And even those cooks when they got back to their homes they refused to cook.

However, men were aware of the encroachment of women in their domain, and care was taken that women got only secondary roles to play, particularly in highly paid and highly respected professions. So a woman, two generations ago, could not be a doctor but a nurse, not a pilot but an airhostess, not an executive but a secretary and not a priest ordained to bless and administer but a nun to pray to do penance.

Enterprising men make use of women and their good looks to gain their economic ends by employing them in modelling and advertising. Millions of copies of weeklies and magazines of different sorts are sold like hot cakes by the mere sight of the cover girl, irrespective of contents. Her pose and poise are effectively used in advertisements and show business, in order to attract a good volume of business turn over.

Imaginative business men do not even exclude the physical anatomy of the fair sex from the scope of commercial exploitation. They manufacture a variety of consumer goods to suit and enhance feminine features; thereby setting one woman against another for her good looks. As their imagination soars, they conduct beauty contests, which is a mockery to womanhood, to select the best woman — only for one year — of the world; for men find the turn over lucrative and the prospects bright. No doubt, the concerned women in the affairs gained some economic advantages but it has only down trodden, women as a whole.

Physically women are better equipped to gain their material wants, though they are called the weaker sex. Even for survival and longevity they have better chances than men, as shown by the United Nations Demographic Year Book 1971⁽⁵⁾. However, use and wont, demand women to forgo their natural talents and physical feats from income earning fields, unlike men who can use their minds, bodies or talents to earn money. By popular approval, men have imposed physical disqualification on women, asking them, not to use some of their organs and talents to earn money.

Contrary to the proclaimed policy of ethics, society has institutionalised prostitution due to the advantages men benefit out of it in various ways. For providing all such benefits and living a life of an altruist, a woman gets only contempt, mockery, ridicule, disease and degradation, and she leaves this world totally neglected after enduring long suffering in her old age, a stage at which she has no family to return to, no children worth respect and protection, and no customers to admire her. The underlying causes of the fallen women are the want of money and the eagerness to live, but men do not allow them to have both, unless their lecherous libidos are satisfied.

ATTITUDE OF THE EAST AND THE WEST TO WOMEN

It is true as Muammar says, the East regards woman as commodity for buying and selling. It takes place especially at the time of marriage, a fact too obvious to hide. Although counted as valueless, a woman fetches money either to her father or to her father-in-law at the time of marriage, in the form of bride price or dowry. Both bride price and dowry have played an important part in getting women married. At least in one system the girl appears, in a better position, for she is at the receiving end. This is not so according to the male interpretation. Bride price indicates that man is a good provider while dowry shows he is a highly desirable person. In both ways, a bride is subservient to a bridegroom.

With the introduction of bride price and dowry, a woman has been treated as a movable property which can be bargained in the matrimonial market. Like any other good, it is mainly the concern of buyer and seller and once the deal is made the ownership is transferred to the buyer, once and for all. None the less, as far as the eastern society is concerned, there is no deliberate interventions against the nature of life embodied in conception, breast-feeding, maternity and marriage, unlike the West.

In the West there are endeavours to transform a woman into a man by driving woman to do man's work, by abandoning the role for which she is created, by ignoring natural differences between man and woman and by saying there is no difference between man and woman in every thing. Obviously, the West does not recognise her femininity and this is, mainly, for exploitation.

A woman has full rights to live without being forced to change into a man and to give up her femininity⁽⁶⁾. This situation will come when women become economically independent. To achieve this, women must have the same economic situations as men particularly, in work facilities. The Green Book unequivocally says that the society must provide work to all able members — men and women — who need work.

ALLOCATION OF WORK BETWEEN THE SEXES

Work which is appropriate to man is not always appropriate to woman⁽⁷⁾. Allocation of work between the sexes according to their physical power will immensely benefit the society. There are jobs which require less physical power and more physical power, in the absence of mechanical helpers. Women working in agriculture and industry may prove as under productive agents. The numerous men sitting at cash counters of shops, cinemas and hotels, and those men who work in banks and post offices, are under productive agents, for they are wasting their physical power by doing light

work which can be done by females without a fall in productive efficiency. Male potential physical power must be made available for the better utilisation of productive resources. Incurring great loss in productive efficiency, a good percentage of the female work force is working in agricultural jobs, all over the world, and it comes to 46.1 per cent in Libya, according to the available table⁽⁸⁾.

Allocation of work between man and woman, based on their physical abilities, if other things being equal, will increase the total volume of goods and services of a society, helping more women to enter into the work force which will enable them to achieve economic independence to some extent. This does not mean to categorise certain fields of work exclusively for man and for woman but, wherever a job calls for light physical effort, a woman may be employed and if it calls for more physical effort a man may be employed.' Indeed, human society is composed neither of man alone nor of woman alone. It is made up naturally of man and woman.'⁽⁹⁾

(1) Muammar Al Qathafi, *The Green Book*, part three, p. 82

(2) *The Green Book*, part three, p. 100

(3) *The Green Book*, part three, p. 99

(4) *The Green Book*, part three, p. 104

(5) Demographic Year Book 1971, United Nations. Life Table, 34. Expectation of life at specified ages for each sex. It shows more females than males are born in nearly all countries, and more women than men reach to old age.

(6) *The Green Book*, part three, p. 104

(7) *The Green Book*, part three, p. 106

(8) Dr. Zineb M. Zohri and Dr. Salah A. Azzin, Economic and Social Role of the Women in Social Dynamics, Table n. 2, p. 248, in *The International Colloquium on Muammar Qathafi's Thought December I - 4 Madrid, 1980 volume II*

(9) *The Green Book*, part three, p. 92



THE WOMAN AND THE GREEN BOOK



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THE WOMAN AND THE GREEN BOOK

The Green Book strikes at the root of several problems starting with the Instrument of Government. Democracy is an ideal and The Green Book provides the most ideal solution to this problem. All the listed, as well as unlisted topics have been dealt with such thoroughness that it is extremely difficult for an individual to choose one from the other for elaboration. Such being the case, one chooses a topic purely on subjective grounds hence "The Woman".

These days one hears a lot about women's liberation. If writing "Ms" instead of "Mrs." or chairperson instead of chairman is women's liberation then a lot has been achieved. But if women's liberation implies equal human rights then we are still at the foothill of the mountain. The Green Book goes a long way in this direction. Through Basic Popular Congresses the women of the nation can see to it that their liberty is guaranteed.

Why is it that even in the so called civilised countries of the west it is difficult to come by a spinster?

The answer is that it is a natural for a man and a woman to help in the propagation of species. As civilised members of the society, it is the responsibility of the parents to look after the bringing up of their offspring. The Green Book says, "*To substitute a nursery for a mother is coercive action against free sound growth*" (p. 97). We may go a step further and say that to substitute a nursery for parents is coercive action against free sound growth.

In ancient as well as modern times one finds women with outstanding achievements in all walks of life including achievements in the battlefields e.g. Begum Razia and Maharani Laxmi Bai led their troops gloriously in real combats, Noble laureate Mother Theresa's outstanding services to the destitutes have been recognized all over the world. The Green Book ensures that even in the future, women with exceptional qualities may continue to come to the forefront, because according to The Green Book "Freedom means that every human beings gets that education which qualifies him (her) for work which is *appropriate* to him (her)" (p. 106. Note the word appropriate in contrast to natural!)

While almost all women tend naturally to help in propagation of species, a few of them find it more appropriate to be doctors, nurses, engineers, pilots and even politicians etc. etc. Therefore the call of The Green Book for a world revolution which will put an end to all materialistic conditions hindering woman from performing her natural role in life is very timely. Then and only then would women get their true liberty by getting education most appropriate to them.



EDUCATION



By
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Education means emancipation. Education means development of the moral and intellectual faculties. Education means realisation of responsibility toward himself and toward the society. Before we proceed further we have to examine the role of society as in *The Green Book*. The *Green Book* does not believe in a society, which is guided by a majority of its people. According to the great revolutionary leader Muammar Al Qathafi, a society is incomplete even if one individual does not participate. The stress is given on the society, but individuals are also not less important. In the society as described in *The Green Book*, individuals who differ with the rest are not threatened. The duty of the society is not to fight them but to appeal to their higher nature, to help to remake them, to open their eyes, to demonstrate to them the sterility of their programmes. The society is a single whole. If one part of it exploits another, the whole suffers. If we hurt one hand, it is the individual who suffers. Society is the network of relations among individuals. People may not love each other or like each other, but may at least talk to each other, try to understand each other.

It is the individuals who mould the society. The society will improve only when individuals will improve. An individual will improve only when he is free to improve according to his aspiration, which is built by his life blood. It is a matter of common experience that every plant grows in its own soil. If a plant does not get the environment it requires, it fails to give flower. This is the law of the nature. The *Green Book* always emphasises on the laws based on the natural processes. As such, every individual should be free to develop his intellectual faculties in the subject he feels interested. It is the duty of the society to provide the facility of imparting the teaching of the subjects, in which its individuals have shown their interest. This way a man is free to show his ability and he gets an opportunity to prove his creativity and brilliance. Imposition of the curriculum which is not of the choice of an individual either dwarfs his creativity and interest in the studies, or forces him to discontinue his studies. Ultimately, who suffers?, the individual and so the society.

Whatever I could understand after going through *The Green Book* and listening to the deliberations and discussions of the great leader Muammar Al Qathafi, I can say that he is not against the present system of education in universities and colleges. He wants the revolution not only in the air; but in the hearts of young men and women. He is confident that a nation is built in the educational institutions. He considers the universities not mere places of learning, but centres for making young men and women useful to the society.

He believes firmly that in working for the new society, the universities have a great part to play. He considers that one of the important purposes of all universities is integration of the individuals and the society.

In the present system of the world, an individual has been treated as a chemical substance, a machine or a part of a machine. We are faced by a single obstacle, our inertia created by wrong movements in our education system. In a moving world we must not cling to frozen attitudes. We should not become the prisoners of our own inflexible policies. The compulsion of tradition has lost its force. We must recreate and reenact a vision of the world based on the elements reverence, order and human dignity, without which no society can be held together. The aim of education is not merely to liberate the intellect but also to free their heart and conscience.

As housing, food and sex are the basic needs of human beings so is education. Our needs can be treated in two ways. We can treat them as material problems which we must solve in material terms, or we can treat them as opportunities for the expression of social values. There is the need to eat. We develop from it, the art of cooking and domestic occasion. From the instinct of sex we develop the art of love and marriage. So also in order to satisfy the need for shelter, we develop hearth and home. Housing is not merely the business of providing people with material accomodation. A house is not only the physical satisfaction of a physical need. It is not simply a house but it is a home, a centre of family life. Similarly, education is not only a qualification for earning livelihood, but it imparts training to individuals to become a better citizen of the society, to serve the cause of social, economic and political changes.

The society and its educational institutions have great responsibility towards the society. It is the responsibility of the society to meet the expenses and other requirements of the education in the country, but it is the duty of the educational institutions to cater to the needs of the society and the nation. It will not be worth while comparing the existing education system in other countries because the needs and requirements of different societies are different. In the modern world, education is mostly taken as a means of earning livelihood. In rich and developed countries, students' aptitude test is conducted by computers by the test remains only a test. Students are crowded in the subjects which gives a better avenue of employment. Better employment means better money and so better status in the society. The people become careerist and sacrifice the subject of their own taste. Consequently, neither they feel interested in their jobs, nor they find jobs of their interest.

In Jamahiriya, the social status of an individual does, not depend upon the job he does, and the economic needs of every individual is assured by the society. In a welfare state like Jamahiriya, one will not sacrifice the subject and career of his own taste and interest. This requires the provision of all types of education, with opportunities for students to express themselves in

free, artistic, emotional or intellectual activities. Unlike other countries where colleges are overcrowded, the teachers are few, the boys are many, the Jamahiriya is not interested in having universities which produce graduates having parrot-like abilities of repeating certain passages. The educational system in Jamahiriya is looking for institutions which cater to the needs of students. A conversation across the table with a wise teacher, is much better than the transfer of many pages of materials from a teacher's notes to the students' notes without going to the mind of either. If the students coming out of the universities did not achieve a refinement of feeling, a civilizing of their purposes and ripening of their understanding, both of nature and of society, it is a failure on the part of the educational institutions and so the society.

From time to time in his interviews, the great leader Muammar Al-Qathafi has made it clear that just getting a degree from a university is not enough to be called educated. He distinguishes sharply between a literate and an educated person. He considers degree holders without being truly educated, a danger to society. We all know that the great crimes against civilization are committed not by the primitive and the uneducated, but by the so called highly educated and civilized. So no educational institution can regard itself as a true institution unless it sends out young men and women, who are not only learned, but whose hearts realise their responsibility and duty toward the society and to the nation. Mental slums are more dangerous to mankind than material slums.

"Ignorance will come to an end when everything is presented as it actually is and when knowledge about everything is available to each person in the manner that suits him". This quotation in the last sentence of the chapter 'Education' of The Green Book. Ignorance can have disastrous consequences. Let us take the example of the wrong teaching of history.

People speak about the history of mankind, but what they mean and what they have learnt about it in the books is the history of political power. This is elevated into the history of the world. But this is a mistake. The history of power-politics is nothing but the history of international crimes and mass murders. In this history, many of the greatest criminals are presented as heroes. People responsible for butchering indiscriminately, innocent children women, old and sick are taken as messiahs of peace and are decorated with the noble peace prize.

Finally, I would like to comment on one of the quotations given in the Green Book. The great philosopher and thinker of this age, Muammar Al-Qathafi writes "*mankind is really still backward because man does not speak with his brother one common language which is inherited and not learned*". This philosophic and touching sentence is short and simple but true to its words. This sentence says that the author believes in 'one earth one family'. The inner sentiments of the author are repeated in this poem:

The world is my country
All mankind are my bretheren
To do good is my religion
I believe in one God and no more.

What the world needs today is not political or military unification but re-education. The individuals should be trained to think in terms of humanity as a whole, instead of thinking in terms of this or that particular clan or country. Modern means of communication have widened inter-cultural and interracial contacts and understanding. The time when different races and nations live in comparative isolation, under their own distinctive laws and institutions is over. We have to learn to adjust ourselves to the new world. Whether we like it or not we live in one world. We require to be educated to a common conception of human purpose and destiny.



THE MEANING AND PURPOSE OF EDUCATION



By
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THE MEANING AND PURPOSE OF EDUCATION

WHAT IS EDUCATION?

The history of evolution tells us that long ago, man was not superior to other living creatures. An obvious question comes to mind, therefore, what is that feature in man that has given him such extraordinary power over other living beings. One feature that distinguishes him is his curiosity, his insatiable thirst for knowledge; in other words his education.

Education however has been understood by different people, in different times and in different ways. In George Bernard Shaw's play, *St. Joan*, General Warwick during a short respite from battles is sitting in his camp and examining a book. He is appreciative of the book. But he says that instead of admiring the craftsmanship and pictures in the book, people have started reading them. The General can understand looking into the books, but reading books, is something beyond him. According to modern standards such a General would be regarded illiterate. But in his days he was certainly a cultured, educated gentleman.

Four hundred years ago in Europe learned men believed that the sun revolved round the earth. No one dared question the accumulated knowledge and wisdom of the Church. Woe to the man who proclaimed that it was not the sun but the earth which revolved round the sun. Galileo, Copernicus and others had to pay a heavy price for proclaiming the truth.

The purpose of citing the above instances from history and literature is to show that the term education has a very wide perspective and its interpretation is subject to change according to time, place and person.

THE PURPOSE OF EDUCATION

Man indeed has travelled a long way. His achievements in every walk of life are impressive. He has made the world small, controlled the forces of nature, travelled distant planets. He seems to be the master of all that he surveys or imagines. But the question that comes to mind is: Has he become a better man since his cave days? **HAS HIS EDUCATION (KNOWLEDGE) SUCCEEDED IN MAKING HIM A BETTER MAN?** The answer to this question is quite unequivocally NO. Man has certainly learnt a few tricks that have made him quite powerful but he has not been able to use his power or knowledge for the betterment of man. He has devised more means of destruction than the means to promote peace. There has not been a day of peace since

World War II ended in 1945. An estimated 130 wars — including civil wars, uprisings and terror campaigns — have engulfed some 100 countries the world over, killing about 35 million people. Peace marchers, notwithstanding, war it would appear, is the fate of humanity. CAN MAN DOOMED TO HAVE ETERNAL WAR AND DESTRUCTION BE CONSIDERED EDUCATED?

The greatest enemy of truth is very often not the lie —deliberate, contrived and dishonest — but the myth — persistent, persuasive and unrealistic. It is perhaps the biggest irony of man's life that education, which is supposed to unravel myth and find out reality has become the instrument of perpetuating myth. Qathafi, a modern thinker and philosopher has rightly pointed out in the final part of The Green Book:

"... This type of education, now prevailing all over the world, is against human freedom. Compulsory education, of which the countries of the world boast whenever they are able to force it on their youth, is one of the methods which suppresses freedom. It is an act of dictatorship damaging to freedom because it deprives man of free choice, creativity and brilliance. To force a human being to learn according to a set curriculum is a dictatorial act. To impose certain subjects upon people is a dictatorial act.

"Compulsory and methodized education is in fact a forced stultification of the masses. All countries which set courses of education in terms of formal curricula and force pupils to learn them, coerce their citizens. All methods of education prevailing in the world should be done away with through a worldwide cultural revolution to emancipate man's mind from curricula of fanaticism and from the process of deliberate adaption of man's taste, his ability to form concepts and his mentality.

"... Societies which ban and monopolize knowledge are reactionary societies biased towards ignorance and hostile to freedom. Thus societies which prohibit the teaching of religion as it actually is, are reactionary societies, biased towards ignorance and hostile to freedom. Societies which monopolize religious education reactionary societies; biased towards ignorance and hostile to freedom. Equally reactionary and biased towards ignorance and hostile to freedom are the societies which distort the religions, civilizations and behaviour of others in the process of teaching those subjects. Societies which consider materialistic knowledge as taboo are reactionary societies biased towards ignorance and hostile to freedom..."⁽¹⁾

These are indeed profound thoughts on education, obviously the result of deep contemplation on the part of the modern thinker and philosopher, Brother Qathafi. His warning is quite eloquent and absolutely unambiguous. Education, of course, is a very powerful double edged weapon. Used rightly,

it can promote the welfare of mankind. But in the hands of a wrong person it can be an instrument of the worst form of tyranny, a means of suppressing human freedom which lead to the dehumanisation of man. So all these, says the philosopher, guides the friend in the distant Sahara, who are enamoured of the word education are wary of its use.

How in the name of education, truth is sacrificed and myth is perpetuated can be explained by the following example. For a long time, in several parts of the world, there was a belief that the black race was inferior to the white. The British promoted the belief in India that Indians were not fit for freedom. The same belief was there in several other colonies. In the name of white man's burden the British continued to exploit the natives for centuries. The irony is that the natives believed in what the British preached. The times have changed now. The concept of the superiority of one race over the other seems like a story. But there was a time, not in the distant past, when people believed in it. But the damage of wrong education is not completely wiped out. Even today, for instance, in India, there are many who believe that good education is possible only via-media of English.

However, by no stretch of imagination one can interpret that the modern philosopher, Brother Qathafi, is advocating the closing down of schools and universities. On the contrary he is advocating the opening of sufficient number of schools and colleges so that students have complete freedom in the selection of their subjects. Education means the search of truth and not the propagation of certain ideas to fulfill the vested interests of politicians. In other words, the pursuit of education should be carried out in its right spirit.

Education has two primary roles. One, it should raise man from the level of animal to the level of a superior race. A race which is free from greed and selfishness; which truly believes in peace and harmony. In this respect man has certainly failed to make proper use of education. The other use of education is to promote economic activity, prepare man professionally. In this respect, however, man has succeeded extraordinarily in making use of education; his achievement is really impressive. Let us now examine the use of education in this area.

EDUCATION: A FORM OF CONSUMPTION

For some people learning in itself is something that gives pleasure and a sense of achievement. This is the reason why some people undertake education completely unmindful of its economic gains. For instance, there are many who decide to study foreign languages in their middle-age or even old age. In Britain several universities have been opened where people go to study after their retirement. This is known there as 'education for the third age'. Well, in such cases the decision is not far different from allocating a part of

your income to food or clothing or other forms of entertainment. Viewed in this way education is a form of consumption.

EDUCATION: A FORM OF INVESTMENT

But for most uses, education is a form of investment. An individual or a society which deliberately devotes a high proportion of its resources obviously expects economic gains from it. A society which spends money on the improvement of skills and abilities of its young people would expect to see a change in its economic and social performance in the years ahead.

So there is no surprise that the developing economies are laying increasing emphasis on education. In the latter part of the 19th C. the allocation on education in these economies was 1 or 2 per cent of the Gross National Product. Today it has shot up to 5 to 7 per cent of the GNP: this figure is exclusive of significant additional costs, notably the earning forgone by students when they are undergoing education, and education that is not organized — i.e. not part of the formal apparatus of schools and colleges. According to some estimates the proportion of a developed country's Gross National Product devoted to education in the broadest sense might be as high as 10 percent. What is significant about the percentage is that it is increasing more rapidly than many other parts of the national income. In real terms education is an industry relying more on labour than on capital, and it thus uses a high proportion of the qualified manpower available.

ECONOMIC OUTPUT

As earlier observed, when a society or a country spends such a huge chunk of its income and resources on education it naturally expects a sizeable good from such an educational system. The question therefore arises if these advantages are measurable in concrete terms. The answer to this question is yes and no. In part, the outcome of education is intangible; in other respects — in terms of examination results or of the differentials in lifetime earning that may be attributed to education — they are fully measurable.

“For the individual it is possible that the major part of the economic outcome of education can be measured by extra income, but it does not follow that these are the only benefits of an economic nature that can be said to accrue because of education. If the model society were one in which all incomes were equal, it would still not follow that education had no economic benefit, because the extra skill and abilities resulting from education would still yield outcomes that were beneficial to the community. Thus there is a distinction between the benefits to the individual and those to the community as a whole”(2).

The increasing demand for educational services — in view of the obvious advantages available to both the individual and community — is no surprise. Since about 1950 there has been a rapid acceleration in the rate of growth of demand for educational services at all levels, notably at the level of higher education in college and university, but affecting primary and secondary education too.

The increase in the size of the child population is another major cause of the rise in the demand for education. Better health facilities and a marked decline in infantile mortality rates has led to a phenomenal rise in the number of children and young people. Most recently the size of the child population in northwestern Europe and North America has tended to stabilize or even, to decline slightly; but rapid increases in child population throughout Asia, Africa and Latin America continues.

On the one hand there has been an increase in the child and youth population the world over. On the other hand there has been an economic and technological reorientation of the human society. In other words, the society has changed both in terms of quantity and quality and both have led to a rapid acceleration in the rate of growth of demand for educational services.

“To some extent, the growth in population, and to a great degree, the increase in the demand for education arising from growing prosperity reflects the process of economic growth and technological development. As technology changes and economic growth occurs, the growing complexity of the economic process requires a growing and diverse range of skills. Thus, the production necessary for a highly diverse and complex society based on an industrial and scientific complex requires a broad range of skills, not only in the labour force but among consumers in the ordinary daily process of life. All of this rests on a complex process of instruction and socialisation, which implies a highly articulated, complex, and diverse educational structure. ...The links between the different kinds of education and training are loose, but the development of a whole series of formal skills, at the more advanced levels, involves a widespread educational background, and the countries with a deep educational background are able to adjust quickly to the demand for new skills and techniques”(3).

THE ASPIRING SOCIETY: DEVELOPING COUNTRIES

Since the middle of the twentieth century there has been a phenomenal increase in the demand for education in the developing countries, particularly those countries that have moved from a colonial status to political independence. In these countries the demand for universal literacy has been wide spread. The right to free primary education is not only written into the

Universal Declaration of Human Rights but is also often embodied in the basic constitutional documents of all developing countries. The result has been an explosion in the demand for universal literacy and particularly for universal primary education. Many countries are therefore devoting substantial amounts of their public resources to the spread of universal primary education and adult literary programmes.

In spite of the fact that these countries have devoted substantial amounts of their public resources to the spread of universal primary education, the primary education system in most of these countries — judged by the standard of the western countries is often not very satisfactory. It is marked by a high level of truancy, old fashioned teaching methods, and widespread problems of untrained teachers and inadequate buildings. There is a growing feeling that the developing countries should put their first efforts into training highly skilled and semiskilled specialists; yet the overwhelming demand for primary education cannot be overlooked.

Instead of promoting skills leading to economic development, the demand for secondary and higher education in the developing nations often takes the form of a demand for prestigious education, preparing the children of the elite for elite positions. Educated young men consciously reject blue collar jobs in favour of white collar jobs. The emphasis in their education is upon humanities and especially upon law. Such an education is supposed to create a politically conscious elite which is able to take over the administration of a country from the previous rulers. Major public services therefore depend heavily on expatriates trained in science and technology. The replacement of these expatriates often leads to sharp deterioration in the services.

THE CONSUMER SOCIETY: DEVELOPED COUNTRIES

Education in the developed countries has assumed the proportion of a pyramid ranging from education at the preprimary level to education at the postdoctoral level. There is also a horizontal division between different types of education — notably the differences between a professionalized and a general education, or between different forms of vocational education.

Whatever the type of education or whatever its level, its ultimate aim has always been vocation. In other words education has always concerned itself with preparation for finding livelihood. Earlier education concerned itself with the production of priests and other people who could perform high clerical functions. In middle ages training took the form of apprenticeship which eventually opened the gates of some craft. During the 18th and 19th centuries in western Europe and North America, the upper class concerned itself primarily with general preparation for entering the high culture, and the other classes concerned themselves with apprenticeship. In other words the

middle class underwent vocational education which was a preparation for entering different occupations. During the 20th century, as the level of national income has risen and as the consumer society has become widespread, the demand has increasingly been for a more general education for all children, such as was formerly the prerogative of the upper and middle class and superimposed upon this has been growing technical specialization enabling more people to enter high-level occupations.

“... The prevalence of a technological society — one that has led to superabundance of commodities and services available to many in modern society — has required an increasing number of specialists of all kinds, particularly in the fields of science, engineering, and associated areas. Such age old professions as medicine have also been radically transformed by the growth of modern scientific medicine and by technological applications associated with it. At the same time, there have arisen entirely new professions, such as that of computer specialists, which are increasingly important in determining the nature and rate of development of modern society...

“In the developed countries, education has become a major source of economic development. It is regarded as one of the primary sources of skills and of new ideas; it takes an increasingly important part of the national income; it becomes increasingly a focus of national and individual and family concern. ...”(4).

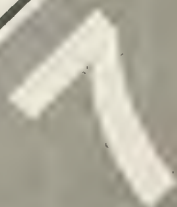
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VETERINARY EDUCATION IN THE DEVELOPING WORLD IN THE LIGHT OF THE GREEN BOOK



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VETERINARY EDUCATION IN THE DEVELOPING WORLD IN THE LIGHT OF THE GREEN BOOK

"Knowledge is a natural right of every human being which nobody has the right to deprive him of under any pretext except in a case where a person himself does something which deprives him of that right."

The Green Book

Education is the light without which no one, either an individual or a society, is able to find his way out of ignorance and to move forward. Education imparts knowledge and without it one cannot distinguish between good and bad, between evil and holy, and between right and wrong.

The Green Book has given, very rightly, a clarion call for the revolutionary changes in the existing prohibitive and suppressive systems of education prevailing today. The Green Book declares in the strongest terms that, *"society should provide all types of education, giving people the chance to choose freely any subjects they wish to learn."* This is a very clear guideline as to how the education policies of the society should be formulated. The society should strive for the establishment of all types and kinds of educational facilities including veterinary, health, agriculture, technological, cultural and religious. Careful and particular attention should be paid to the actual need of the society in respect of its material, as well as moral and spiritual upliftment.

Let us consider, in short, the position of the Third World societies of today. What is the picture of the masses of the Third World societies today? The picture is really a dismal one. Thousands of God's best creation are dying almost every now and then out of hunger, malnutrition, disease, and man-made calamities. The developing societies are beset with menacing evils like those of ignorance, superstition, selfishness, shortsightedness, etc., which are threatening their very existence. These societies have become stagnant and susceptible to exploitation by evil forces and reaction.

Ignorance is the mother of evils. The Green Book provides guidelines to wipe out ignorance and illiteracy from the society and to spread knowledge and progress among the people. The Green Book declares the launching of social revolution in order to free people from the evil bondage of ignorance, illiteracy and stagnation. The philosophy of Muammar Al Qathafi which is contained in The Green Book is the ideal philosophy of mass education. If the correct interpretations of The Green Book on education is understood and

put into practice, then it will not be very difficult to build a healthy, happy and prosperous society which will be free from ignorance, exploitation, disease, hunger and malnutrition.

Importance of veterinary education in the overall development strategy of a nation, particularly of the developing world cannot be over emphasized. In planning the national development strategy, particular and careful attention has to be paid to the health sector. Because healthy citizens are one of the main pillars on which society is built. Every effort should be made to eradicate epidemic as well as endemic diseases from the society. Besides, steps must be taken to drug manufacturing industries in order to make available all the necessary medicines to the masses by producing them locally. This will also help rid the society of its dependence on foreign manufacturers. These are also some of the teachings of the Green Book. To translate these revolutionary concepts of The Green Book into practice, due emphasis has to be put on veterinary and livestock education and research because of the importance of veterinary education in disease control and in the field of drug manufacturing and evaluation. The problem of zoonoses is assuming increasing importance throughout the world. Zoonoses means diseases and infections which are naturally transmitted between vertebrate animals and man. More than 150 zoonoses are now recognized in the world. On a world wide basis, zoonoses are one of the most frequent disease risks to which the mankind is exposed. Of the zoonoses, about 100 are of major public health importance. Therefore to combat zoonoses and to build a healthy and energetic work force in the society, as envisaged in The Green Book, establishment and propagation of veterinary education, research and extension is vital. Veterinary sciences also play a vital role in the development, manufacture and evaluation of drug substances for use in medicines. In fact, experimental medicine is very largely based on studies and researches conducted on animals. The evaluation of drugs has to be based, at least in part, on their therapeutic and pharmacological evaluations in animals. This confronting problem of maintaining national health and producing sufficient standard medicaments and making them available to the people according to demand, is particularly acute in the developing world. It is a two dimensional problem. On the one hand, there is no effective disease control programme while on the other hand, there is no well planned and viable method of manufacturing, marketing and distributing medicines in those societies. As a result, many people, particularly the children, are dying of disease and infection. In many cases, the diseased cannot be treated because the price of medicines are beyond the reach of the people. The effort is not to save the human life but to inflate one's pocket with profit money.

To free the society from all these evils and inhumanities, attention must be given to plan and under take a proper educational system and to make the society self sufficient in its health needs. The Green Book puts forward the

philosophy to combat all these social evils. The Green Book reaffirms the supreme value of human lives. The Third Universal Theory deals with various aspects of the society and the problems facing it, and spells out the way out of this situation.

Another chronic problem facing the developing world is malnutrition. The content of essential nutrients like vitamins, minerals, protein, etc., in the food consumed by people of many of the Third World countries in particular is alarmingly low. As a result, widespread malnutrition exists. Malnutrition in a society is not only associated with the food nutrients, but superstition and lack of proper knowledge about those substances also contribute to the development of malnutrition in the society. Unfortunately, this malnutrition is a particularly widespread and damaging among the children. The overall impact of malnutrition on the society is simply horrifying. It destroys the very basis of a nation, because malnutrition results in a society full of weak, crippled and disabled people. Besides, malnutrition predisposes to various diseases and infections. Malnutrition is, thus, a serious threat to the work force of a nation.

The Green Book provides universal and practical solutions to this problem. The Green Book strongly emphasizes the need and usefulness of a society composed of people who will have a sound mind in a sound body. In fact, the guiding philosophy of The Green Book is that, "the human being is the basis of strength and progress, that He is the end and means to achieve the civilization achievements and the revolutionary changes."

Let us now have a short look on how some of The Green Book teachings are being put into practice in the First Jamahiriya of the world, the Socialist Peoples Libyan Arab Jamahiriya. Following, are some of the glowing examples of what have been and what are being achieved in the Jamahiriya following The Green Book principles. Here I shall mention some achievements only in the education, livestock and health sectors because only these sectors fall under the domain of this article.

Education sector: The socio-cultural and economic face of Libya was totally transformed by the Revolutionary programmes. The Green Book provided all the necessary teachings and inspiration behind this transformation. "*Education for all*" was the revolutionary slogan. The belief which emanates from The Green Book is that, "the revival of the people is only achieved through the spread of education among the citizens." And this belief is the most correct one and is the cornerstone of any revolution aimed at national reconstruction and revival. In the Jamahiriya, education, at all levels and spheres, has witnessed a real and rapid revolutionary transformation. Education has been made free of charge in Libya. Illiteracy is on the point of being eradicated completely from the country. Now, emphasis has been shifted to scientific, technical and specialized training and education. Number of students (both boys and girls) in different science and technical schools

and faculties, is very rapidly increasing every year. Many new, modern and well equipped scientific technical faculties and institutes are being established at a tremendously fast pace to cater the growing needs of the country which is making extremely rapid progress in all spheres.

Livestock sector: This vital sector of national development has also been growing in the Jamahiriya at a rapid rate. In 1980 the livestock production amounted to 84,000 heads and poultry production was about 4.5 million birds and 25 million eggs. The annual rate of growth in this sector will shortly be around 20%. The production of meat, milk, eggs, butter, cheese and other livestock products are increasing sharply. The Jamahiriya has already become self sufficient in some of the livestock products and priority has been given to achieve self sufficiency in other items too. Many poultry stations, cattle, sheep and goat farms, and bee keeping stations have been functioning throughout Libya. A comprehensive and well equipped Faculty of Veterinary Medicine has been functioning in the Al Fateh University Campus in Tripoli.

Health sector: The Libyan Jamahiriya can really boast of its health services and health facilities. Health services in the Jamahiriya is universal and free of charge. Hundreds of modern and well equipped hospitals of all kinds and specialities are in operation throughout the country. The utmost attention of the Revolution has been directed to the eradication of epidemic and endemic diseases which weaken the body and mind of the people. Great efforts are being made to produce more doctors, nurses and health workers. The number of hospital beds will increase by 64.2% by 1985 from present 14,472. The number of doctors will increase by 22.8% from the present number of 4,300. Besides, many comprehensive disease control and prevention projects are being implemented. Modernization, extension and new construction of many health facilities including education, research and extension centers are being constructed throughout Jamahiriya at a very rapid pace.

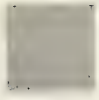
All these very formidable achievements in the Jamahiriya have been made possible by the masses of the Jamahiriya who are inspired and equipped with the thoughts and ideas of The Green Book. One must not forget that these splendid achievements of the Libyan Jamahiriya were made within the space of a few years, since The Green Book teachings were started to be put into work. Thus the Libyan Arab Jamahiriya, the first ever Jamahir in this planet, is marching forward as a torch bearer of progress and prosperity with the lofty ideals of The Green Book.

"Ignorance will come to an end when every thing is presented as it actually is and when knowledge about everything is available to each person in the manner that suits him."

The Green Book

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HIGHER EDUCATION IN DEVELOPING COUNTRIES



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HIGHER EDUCATION IN DEVELOPING COUNTRIES

The value of education for the masses is fully recognized and given high importance in The Green Book, (Part. III, p. 49). It rightly points out that "ignorance will come to an end when everything is presented as it actually is, and when knowledge about everything is available to each person in the manner that suits him".

Taking my cue from The Green Book, today I wish to share my thought on higher education with you. For providing me this opportunity, I wish to express my sincere thanks to the organizers of this symposium.

The title of my paper is "Higher Education in Developing Countries". the various developing countries do not accord the same priority to their various socio-economic and political goals. But in all developing countries, it is the unanimous view that planning for higher education and research, particularly in the field of Science and Technology, is a matter of great urgency and importance. And rightly so!

IMPORTANCE OF S & T

For this age the prosperity and power of a country depends on its progress in Science and Technology. The main factors governing this progress are (I) the intellectual capacity (II) the financial strength and (III) proper research of environment.

Many of the developing countries are blissfully well equipped with the first two factors. A proper research environment is a necessary catalyst for the progress of science and technology. This, I believe warrants the highest priority in all developing countries. Mere transplant of sophisticated technology is not a good prescription for the industrial health of a country. Such transplants do not grow in an alien environment unless a climate conducive to their organic growth is also provided. The usual goals of many nations of attaining self-reliance and self-sufficiency in vital areas e.g. food, defence are very much dependent on the speed with which science and technology are harnessed to this end. With the recent explosion of knowledge it has become necessary even for bare survival, to create an environment in which S & T can reach their peak strength in the shortest possible time.

RECENT TRENDS IN S & T

Only two centuries have elapsed since the industrial revolution began. During these 200 years, the technocrat and the managers who comprise the technological spectrum produced as much wealth as had been amassed since the dawn of the century. This is both a matter of pride and hope for the future of mankind.

It will be pertinent here to mention some recent trends in the field of S and T. The technocrat today is called upon to provide man, in peace or war, with shelter, clean water, food and transport. He must construct and operate for him, works needed to meet all his natural and civic needs, for designing his industrial enterprises and for assisting in the provision of the required infrastructure with all the appurtenances such as roads, railways, bridges, dams and canals. He has to mine the raw materials and wisely husband earth's limited resources. Maintaining the ecological balance will be the great challenge and hope for the future. Land development, reclamation of waste land, planting of forests and developing off-shore natural resources will all be carried out on a mammoth scale.

Current research has opened vast new avenues in technology. Strength and behaviour of metals and other materials is now studied with sophisticated new techniques — e.g. vibrating wire, and photo-elastic techniques. Advances in geotechnical engineering have now enabled the civil engineer to design larger and higher dams with safety and economy. The use of light weight concrete and fibre glass instead of steel is being increasingly made. Concrete polymer, Ferro-cement, light weight alumina, self-sealing weather resistant steel are new materials in the hands of engineers. Fatigue characteristics of materials and response of structures to earthquake forces is now well understood.

Since World War II, there has been a tremendous growth of computer technology opening up vast new fields of exploration and research. Space research, satellite communication, ICBM's are among a variety of applications where computers have brought about revolutionary changes for peace or for war. New diagnostic systems are being perfected by engineers and scientists. Computerized Automated Tomology (CAT) scanners, will perhaps be replaced by ultra-sonics scanning thus eliminating the need for X-rays. Micro-miniaturization will greatly improve surgery.

The social history of the world is inseparable from the history of technology. Today there is no aspect of life which can remain immune to the progress, prosperity and possibly also to the dangers — that can be brought about by science and technology. We are standing on the threshold of a great era when S and T will cater not only to man's comfort but also to his quest for perfection, and beauty in his environment.

The engineer of tomorrow will need to broaden his responsibility and

vision. Instead of simply providing solutions to technical problems, that are then cut down and frozen by managers and politicians, they will have to work with them in identifying these problems, setting out priorities and goals in harmony with the social forces and then provide acceptable solutions to them. By their education training experience and a desire to accomplish tangible goals, engineers and scientists are uniquely placed to fulfill these objectives. An engineering education is a good foundation for virtually any career.

DEVELOPING COUNTRIES — THEIR CONTRIBUTION IN S & T

Research and development in S & T today is a multidisciplinary activity, bringing together technocrats from several disciplines — Civil, Electrical, Mech. Sciences etc. Rich and powerful countries continue to pour large sums in S & T to maintain their superiority in technology. Japan and Germany are shining examples of countries which have used S & T as a vehicle of their progress and prosperity — even though they are wholly dependent on the import of oil. There is no doubt that science and technology today are the only tools that provide power and prosperity to a nation.

Industrially advanced countries spend typically 2-3% of their total value of goods and services — GNP, on research and development. Developing countries on the other hand spend about 0.2% of their respective GNP on R & D. It is depressing though not surprising that the gap in technical know how and sophistication between the so called developed and developing countries is increasing rapidly.

Yet it will be encouraging to point out that this situation has not always been the case. Many of the developing countries of today — India, China, and the Arabic ones — have been the leaders in S & T in the past. ARYABHATA and BHASKARA are famous Indian names in mathematics. In medicine the contributions of CHARAKA and SASURATA are familiar. The use of metals and metallurgy were known in India in ANCIENT times.

George Sarton in his monumental five volume History of Science has divided progress in science into ages, each age lasting half a century. With each half century he has associated one central figure. Thus 450-400 B.C. Sarton calls the age of Plato, this is followed by half centuries of EUCLID of ARCHEMEDIS and so on. From 600 A.D. to 700 A.D. in the Chinese century of HSIAN TSANG and TCHING. Then continuously for 350 years (750 to 1100 AD) it is an unbroken succession of the ages of JABIR, KHWARIZMI, RAZI, MASUDI WAFI, BIRUNI, and AVICENNA, IBN-HAITHAM and OMAR KHAYYAM — men all belonging to the present day developing countries. After 1100 AD, in George Sarton's story of

science, appeared the first Western names GERARD of CREMONA, ROGER BACON, but the honours are still shared for 250 years with the names of IBN RUSHD, NASIRUDDIN TUSI and IBN NAFIS — the man who anticipated the Harvey theory of circulation of blood. After 1350 A.D., however, the main scientific tradition was no longer alive in these countries and the initiative was lost to the Western World.

DEVELOPING COUNTRIES

The Decline of Science — Causes

Eleven hundred years ago ALKINDI wrote “It is fitting then for us not to be ashamed to acknowledge truth and to assimilate it from whatever source it comes to us”. ALKINDI was right, truth is truth, wherever it is discovered. However in 1380 IBN KHALDUN, one of the greatest Social historians of all times, observed in his Muqudimma “introduction” “But it is clear that the problems of physics are of no importance for us in our religious affairs. Therefore, we must leave them alone”. He displays no curiosity — only apathy, bordering almost on hostility. This apathy led to isolation and as everyone knows, *Isolation* in sciences is intellectual death.

The Holy Koran has given explicit injection to the Muslims to make *Scientific enterprise* an integral part of the community's life. Hundreds of verses of the Holy Koran exhort the believers to go for scientific knowledge and emphasis the superiority of ALIM “scientist” — the man possessed of sciences and knowledge.

Up to the 14th century, science and technology received liberal *patronage* from governments. Later it was lost. Apathy and a general indifference even to progress elsewhere overwhelmed the Arabs and Asians with disastrous consequences. In this world of shrinking resources and increasing competition, today it is of utmost importance, for the very survival of any nation that it masters the new S & T.

It has to be recognized that there is simply no short cut to progress. A planned and coordinated effort will need to be applied both in terms of finances as well as manpower.

Such planning was done in the Soviet Union sixty years ago, when the Soviet academy of Sciences, created by PETER The Great was asked to expand its numbers and set the ambition of excelling in all sciences. Today it numbers a self-governing community of one million scientists working in its institutes with priorities and privileges accorded to them in the Soviet system that others envy. Something similar was done in Germany and Japan with results for everyone to see.

Planning for a Research Environment

i. The first requirement for progress in S & T is therefore to banish intellectual isolation by frequent participation at national and international levels. Developing countries should become members of all scientific and engineering societies and actively participate in the various seminars and symposiums.

National societies should operate in coordination and competition with each other and with international bodies.

ii. Important work can be bedevilled and incentive killed by frustration over delays and red tape. This in turn affects the standard of work. Businessmen pass on the cost of such delays and red tapes to the consumers, siezing upon it as a good excuse for their own inefficiency. This however cannot be permitted in the field of higher education and research.

iii. It is suggested that an independent machinery (information center) should be set for storing existing scientific information and documentation. Knowledge, said Dr. Johnson, is of two kinds — we know a subject ourselves or we know we can find information on it.

An efficient information retrival system is needed therefore, to bridge the wide communication gap between various disciplines. Research today is not divided into separate compartments and specialists in different fields or living in distant regions need easy access to each other's work.

Such an information centre will also eliminate the need for duplication of a high common factor in research work by various specialists. Research projects based on team work can best be carried out under its auspices. A network of local branches with instant communication facilities with a central information center will be a boon to the research workers.

iv. An effective program of teaching Arabic to foreigners serving in Libya should be an intègral part of the University Curriculum. Such a course will promote the language culture and cause of the Arabs. It should be remembered that any foreigner who learns Arabic is a long term permanent asset to the Arabs — wherever he goes. The short term benefit will be better communication with the students or the man on the street.

v. It is essential that developing countries should set themselves a goal in *self-sufficiency* in areas where major financial investments are made. To illustrate this point, the developing countries have invested several hundred billions of dollars on petro-chemical projects numbering about 600. Yet no developing country has the technical base to provide the design or to construct or upgrade these projects. On the other hand Japan entered this field 20 years ago. Today, every third Japanese plant is exported. The Japanese have the concept of self-sufficiency very much to their heart. Beside industries, there is agriculture, public health, biotechnology, energy systems, defense etc. The story is the same in all these fields.

vi. In today's world, a degree of interdependency among different nations

is necessary and perhaps also desirable. When the country's vital resources are concerned (oil, natural resources, offshore exploration) or where the country's basic needs dictate e.g. food, desalination, desert control, it is but natural to go all out for an early self reliance. Such a trend of self sufficiency and priorities should be duly reflected in the planning for higher education. Such a planning should also take into account the relevance of the courses and contents to the local needs and the national goals. For instance river irrigation, is not relevant in Libya but desert control is. Awareness of the country's problems and social expectations optimizes the fruits of research and education. Happily this aspect is well recognised in Libya. Programs such as short term military training, tree-plantation weeks, people's seminar serve a very useful purpose. In India also social service weeks (SHRAMDAN) and Tree plantation schemes (VAN MAHATSOVA) are organized regularly. The universities should also provide the masses regular opportunity of learning according to their convenience, capacity or fascination. Summer schools, evening courses, vocational training, seminars and symposiums are activities very helpful in this respect. In a democracy, says The Green Book, there can be no representation in lieu of the people (Part I, p. 9). The same can be said, with equal justification, about education as well.

MAINTAINING HIGH STANDARDS

A substandard building or car is simply a financial loss, or at worst a danger to its occupants. But the people receiving high education, train or influence many others, thus setting off a chain reaction. Their impact is long term and cumulative. It is therefore of paramount importance that highest possible standards are maintained.

With adequate official patronage it is possible to organize school and university education so that a large pool of able young men trained in basic science are available for receiving higher education. The country's best brains should be encouraged to go for higher education. Causes for the brain drain should be carefully looked into and eradicated.

Many foreign governments, notably Russia and England reward their scientists and inventors. One Russian engineer has been paid over \$ 1,000,000 dollars for his patents. England awarded Sir Whittle £ 750,000 for his patents in jet engine development. In the USA and UK today, there are more than 30,000 scientists and engineers from developing countries. — Indians, Pakistanis and Arabs who are working there with a complete sense of security, both social and financial.

It is necessary to take suitable measures to ensure the efficient working of laboratories and libraries, provision of secretarial and printing services, and facilities for publication and research. Other problems directly or indirectly

relating to maintaining standards in higher education are salary and wage structures, promotion and rewards policy, closer collaboration with industry and the public, exchange of books and visitors, symposiums and seminars, removal of red tape and bottlenecks etc.

SUMMARY AND CONCLUSIONS

Many of the developing countries particularly the Arabic ones have a rich tradition of research and high education in S & T. They dominated this field for centuries. Socio-economic factors and political upheavals caused this initiative to slip from their hands during the last few centuries. But the intellectual capacity and the urge for research in S & T is very much there. Modern research needs large allocations of financial resources. This is no problem for the oil producing countries.

All that is required is to take certain measures to create the right kind of environment for research and development, so that the developing countries can take their rightful place in the front league of nations. The initiative for such effort should come from the country's intellectuals — particularly those associated with the university's administration.

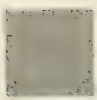
It is matter of great inspiration and encouragement that the organizers of this Symposium on The Green Book have included this paper in their program. This is an eloquent testimony of the high priority given to higher education by the organizers. This is a matter of great hope and optimism for the future of this country.

Once again I thank the organizer for providing me the occasion for presenting this paper.

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A COMMON LANGUAGE FOR HUMANITY



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A COMMON LANGUAGE FOR HUMANITY

Language plays a vital role in the cultural and social life of human beings. History has shown that language can bind or break up human societies. The Green Book which purports to give guidelines for establishing a free and happy society, discusses the important role played by language, and pleads for a common language and heritage for the future world in its section entitled 'Melodies and Art'. This paper looks at this issue of a common language in some detail. Initially a conflict between nationalism and internationalism which is apparent in the Book, is resolved based on the whole teaching of the Book. Later the plea for a common language, its characteristics, methods of implementing this goal, the plea of the Book for a common heritage and culture for the entire humanity and the future possibilities are discussed.

NATIONALISM vs. INTERNATIONALISM

Any reader who goes through only the section on the role of the nation on social history⁽¹⁾ will feel that The Green Book gives undue emphasis on nationalism. One may be even tempted to say that the Book is biased towards national fanaticism. For example, let us look at the following statements. "The national factor is the genuine and permanent driving force of history"⁽²⁾,

"Nationalism is the basis for the survival of the nations"⁽³⁾

"Man's life is damaged when he begins to disregard nationalism"⁽⁴⁾

"National fanaticism is essential to the nation"⁽⁵⁾

But a careful reading of the whole Book will tell us that internationalism is also given due emphasis and equally stressed. The Book which pleads for freedom and equality for all, and the Book which condemns political dictatorship, economic exploitation and social domination, or in short, the Book whose general theme and purport is the welfare of human beings, cannot be a Book which preaches exclusive nationalism at the expense of wider internationalism. It cannot support the keeping out of other peoples in the corporate life of human beings. Therefore we find that the Book talks of the world as a big nation⁽⁶⁾. In fact, the benefits derivable because of a cohesive world is brought out in this statement: "It is, therefore, of great importance for human society to maintain the cohesiveness of the family, the tribe, the nation and *the world* in order to benefit from the advantages, privileges, values and ideals yielded by the solidarity, cohesiveness, unity, intimacy and love of the family,

tribe, nation and *humanity*”(7) (to give emphasis, the relevant words are in italics. This is not in the original). Again it says, “National fanaticism is... a threat to humanity... evil and harmful to humanity”(8).

A COMMON LANGUAGE FOR HUMANITY

Truly man must be a citizen of the world and not a narrow minded member of a small family, tribe or nation. The Book even goes further to promote the idea that the whole world must live as a closely knit society by speaking one common language. “Man is still backward because he is unable to speak one common language”(9) “Mankind is really still backward because man does not speak with his brother one common language”(10). The Book calls this aim for a common language as the “human aspiration”(11).

It is well known that achieving the goal of a single common language for the entire humanity is not an easy task. Many attempts have already been made (there have been about 55 attempts during the period 1880 to 1950)(12) and they have not succeeded. That is why the Book gives out almost a note of despair, saying that attainment of this human aspiration “seems impossible”(13).

Does it mean that there will be no solution? Let us see why the earlier attempts failed. The reasons are many. Some of the earlier attempts were made by individuals in isolation. The attempt was not made at an international level through an international agency such as United Nations, involving experts from all countries of the world. An effort involving many experts will be time consuming, but will definitely have the support of all the countries involved. Also almost all the earlier attempts were mainly improvisations on an existing language or script. For example, Esperanto uses the Roman script but has a comparatively simplified and neat grammar. But use of any existing script is bound to produce antagonisms in peoples used to other scripts. After all, human history is filled with dark spots of domination of one people over the other, and naturally, emotional and sentimental objections are bound to occur for such an idea.

CHARACTERISTICS OF THE NEW LANGUAGE

What should be the characteristics of the new language? The new language must have a completely new script. This script will be evolved by international experts and will have the minimum number of required symbols which are optimum from the point of view of reading and writing. Pattern recognition experts will guide us as to which symbols are easily recognizable and distinguishable. Physiologists, anatomists and time and motion specialists will

guide us as to which symbols are easily writable. Computer engineers should tell us which symbols are most easily recognizable by machines so that the symbols can be directly fed in as inputs to computers. Phoneticians will guide us as to the required number of phonemes which are easy to utter and easy to distinguish when listening.

Linguists will ensure that the new language uses a minimum number of syllables for the most frequently occurring words and maximum number of syllables for the least frequently occurring words (similar to the principle used in Morse Code or Huff-mann code in present day information technology). This will mean that a message will be conveyed in the shortest possible way. This will save enormous money spent on telephone time, telex stationary and library racks and buildings.

The new language will be completely phonetic i.e. the spelling and pronunciation will be congruent (unlike English). It will have natural gender (unlike French). It will have no upper case and smaller case letters but only one set. The grammar will call for minimal conjugation and declensions and so on.

IMPLEMENTATION

How can we implement this goal and what will be the time frame involved? Initially people will naturally object to any such attempt. Elders will complain that they will lose the immortal classics which are in their languages. But classics can be easily translated into the new language without any loss of content. Sense of beauty ascribed to the old classics is mostly based on mere familiarity and so in due course, the classics in the new language will acquire beauty as people get accustomed to it.

For sometime, the children will be loaded with one extra language in addition to the multiplicity of languages they are forced to study anyway now. But we need to weigh the benefits that will accrue later on because of one international language. Children need to learn only one language. We need to spend no longer, money on multilingual publications, simultaneous translations in U.N. etc.

Let us closely examine the time frame that is required to achieve this goal. Elders will anyway object to learning a new language. So we should start with the younger generation. They are not so lethargic and antagonistic at learning languages. Let us say that all over the world, through international cooperation, all children are taught the new language simultaneously from a particular date. Then, in about 20-30 years, they will have acquired enough fluency in the new language so as to even speak with their children in that language if necessary. (Other languages will continue to be used during these years). When the new generation of children grow up, by then the new language would have completely permeated the human civilization. Also by then the

older generation who were reluctant would be exposed to the new language as they come across it in all spheres.

So the time frame required need to be only one or two generations, say, 40 years for this venture. In human history, 40 years is not at all a long time compared with the enormous periods of suffering endured by humanity because of a plethora of languages.

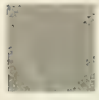
LANGUAGE IN ITS BROADER SENSE.

Language is for communicating, not only dry factual statements but also for inner feelings. During the process of communication, it is not only sufficient that people understand the meaning of each others' words superficially, but that they go through the same feelings, moods, emotions and sentiments. In different cultural environments, words impart different tastes⁽¹⁴⁾. This is due to deep rooted associations (deep even to the level of genes) transmitted by inheritance⁽¹⁵⁾. Learning a new language academically does not solve this problem. These deep rooted differences can be removed only if all humanity develops a single cultural heritage. These points are brought out clearly in the Book by the following statements: "Learning one language is not the solution"⁽¹⁶⁾. "The problem is the impossibility of a real intuitional adaptation to the language of others"⁽¹⁷⁾. "(We must) share a common taste by virtue of speaking one language. Such a common taste can only be achieved... by inheritance"⁽¹⁸⁾.

When will the entire humanity possess a common heritage? Will it be possible? Yes, it is possible. It is not far off, when due to increased communication facilities-world-wide television networks and video, mankind will share and gradually evolve a single unified culture and heritage. Of course, this will take a long time and no wonder, the Book talks of the enormous time frame required to achieve this end. "It is a problem that will... remain... until the process of unification of languages has passed through various generations and epochs, provided that the hereditary factor comes to an end in these generations through the passage of enough time"⁽¹⁹⁾.

The Book has no misgivings that ultimately the goal of a common language and heritage will be achieved. "It is only a matter of time for mankind to achieve that goal"⁽²⁰⁾. How grand that time will be when the entire humanity lives in unity and as predicted by Tielhard de Chadrin⁽²¹⁾, evolves into a superhuman entity with qualitatively newer possibilities.

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- (1) 'The Green Book', Muammar Al Qathafi, Public Enterprise for Publishing, Advertising and Distributing, Tripoli, pp 73-78 and 85-91.
 - (2) Ibid, p. 91
 - (3) Ibid, p. 75
 - (4) Ibid, p. 77
 - (5) Ibid, p. 85
 - (6) Ibid. p. 81
 - (7) Ibid, p. 82
 - (8) Ibid, p. 85
 - (9) Ibid, p. 113
 - (10) Ibid, p. 115
 - (11) Ibid, p. 113
 - (12) Encyclopedia Britannica, Vol. 22, p. 861 Encyclopedia Britannica Inc, Chigago, 1958.
 - (13) 'The Green Book', p. 113
 - (14) Ibid, p. 114
 - (15) Ibid, p. 114
 - (16) Ibid, p. 113
 - (17) Ibid, p. 115
 - (18) Ibid, p. 114
 - (19) Ibid, p. 113
 - (20) Ibid, p. 115
 - (21) 'The Phenomenon of Man', Teilhard de Chadrin, Fontana Books, London.



CATCH THEM YOUNG



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CATCH THEM YOUNG

During the last two centuries, one is hearing more about and more various types of Revolutions - political, social, economic, educational, agricultural, industrial. Along with these, there has been breath-taking progress in various disciplines of science. Progress in medical science too has kept pace with the advances made in other fields of Science.

In spite of the tremendous upsurge in the knowledge of medical science, the concept and hence approach to the problems of health have continued to be primitive. The attitudes have remained frozen, rather fossilized. In this field, the infantile stage of "curative concept" has persisted. The philosophy of health, pitifully continues to be a negative one, an outmoded one - health being regarded as the absence of disease. Hence there are organizational and governmental facilities only to prevent and cure diseases. It is only in some countries that some people have tried to propound the positive concept of health..

The word, health, immediately evokes the idea of mental health and physical health.

Since the beginning of civilized way of life, various religions and various preachings, have been trying to uplift of human mind. It is a paradox that it has not been appreciated that a healthy and vigorous mind is inextricably linked with an energetic and healthy body.

One is amazed to find that so negligible. So little has been thought of, has been done and has been achieved for the positive state of body health. The very idea has not found even national acceptance even in the countries where resources to translate this concept into reality exist.

A dispassionate, analytical and original mind will discover the basic truth — that for all other revolutions to succeed, you require full exploitation of the potentialities of the human body. The human body can have an explosive degree of energy which can be channelled for any type of revolution.

At a young age, this energy is, to some extent, natural. But even here, human efforts are awfully lacking to further expand and strengthen it. Here too, mere absence of disease is regarded as equivalent to health.

Positive health is more than that: and it is within reach of all people — it can be achieved, it should be achieved, it must be achieved if any nation wants to have successful revolutions of various types. And this asset of positive health should be from cradle to grave. For any society or nation set on a revolutionary path, trying to march with its own genius, having the strength to think and act in original ways, visualisation of this new horizon and new frontier — call it Health Revolution, should occur at the earliest.

And to this end, the slogan of “catch them young” has to become the guiding light of the country. To carry my point further, I will narrow down my field of discussion. Having spent 26 years as a teacher and specialist of heart diseases, I will speak about the increasing incidence of diseases of heart and blood vessels including high B.P. and their devastating impact on the collective health of the nation. Such a threat is a reality. Equally matching is the reality of an ostrichised attitude towards such an epidemic phenomenon.

The fact is that the preventive aspects of these dreadful diseases have received negligible attention. It is really amazing to note that though in terms of mortality and morbidity, high blood pressure and heart diseases take such a heavy toll, yet there is hardly any awakening on this point. There is no involvement of governments, or societies in this vital field. Today, we should not hesitate to accept that diseases of the heart and blood vessels including high blood pressure are community problems. The slogans like “Heart is your Health” “Heart is your life” “Heart care is life care” are not overstatements. One is as old or as young as his heart and blood vessels are. So that, when one is considering the heart, one is considering the life itself.

Medical people are more and more concerned with the fact that heart diseases and high blood pressure are occurring increasingly in persons who are younger in age. And this is a formidable challenge.

So that our new theme should be “catch them young” to give them education and practice about the preventive aspects of heart diseases and high blood pressure.

Heart diseases are preventable if a suitable, multifaceted programme is instituted in early life — in childhood and adolescence, to be carried out as a gospel through out life.

There should be mass education of preventive and social medicine for diseases of the heart and blood vessels. Today these diseases are regarded as the domain of hospital care. It is time for there to be a crusade for what can be described as pre-hospital care. So much success can be achieved in this programme that less and less people may actually require hospital care.

Remedy lies in one direction — in developing this programme for wide participation by young people.

It is true that in relation to diseases of heart and blood vessels there is a mood of despair, despondency, resigned attitude, and attitude of helplessness. Then there is colossal apathy too. All these must go.

To start with, there should be consciousness of the importance of regular and sustained physical activity, importance of correct living habits and importance of correct dietary habits.

Living a sedentary life, having no physical activity such as sports, games, exercises, swimming, or brisk walking, is the surest way to invite heart diseases and high blood pressure. Such activities should be taken up in early childhood and must be continued throughout life. The usual practice of

stopping these physical activities after marriage or after having a job is a blunder of the first magnitude.

One of the biggest challenges to societies and nations — both developed and developing ones — is the terrific upsurge in the use — rather misuse — of certain drugs. The illegal trafficking in these drugs has to be ruthlessly and mercilessly curbed, if societies do not want to be plunged into self-destruction.

Equally disastrous, though occurring slowly, are the ill-effects of increasing alcoholism and smoking. Fortunately some countries prohibit the manufacture, import and sale of alcoholic drinks. But their number is small. But even in these countries no eye-brows are raised about the rampant and ever-increasing suicidal habit of smoking.

Heavy smokers not only die younger but also they are exposed to three times the risk of diseases of the heart and blood vessels.

It is amazing that how such a health-hazard as smoking is disseminating to have an evil grip on societies. And the tragedy is that societies continue to be unmindful of the fact that smoking is a slow poison, individually to the person, and collectively to society.

Let us think of an apparently simple point — the problem of over weight, what we medically call obesity. Today, medical science recognizes obesity itself as a diseases — also it is an important predisposing factor of many diseases of the heart and blood vessels.

But it is regrettable that at the personal, family or social level there is ignorance or apathy or both with regard to the risks of obesity.

It is at the childhood level that proper control and regulation of diet and dietary habits should be started so that such a phenomenon as obesity should be preventable. Take the example of another disease — Diabetes Mellitus. Increasing incidence of this Disease — call it the mother of diseases of heart and blood vessels-erodes the vitality of the society and nation as a whole. It increases by geometric proportion because of its hereditary and genetic influence.

In a small society, with marriages confined amongst the males and females of the society, the genetic or hereditary transmission of this disease will have a stunning impact on the future well-being of the society or the nation. In the prevention and control of this disease, there are no substitutes to physical activity and correct diet. And such programmes must begin in early childhood to become life — long habits.

The concept discussed above and their translation into practice requires original thinking and courage to act accordingly. And also needs concerted drive and dedication.

THE GREEN BOOK has given new original ideas in many fields. A revolutionary approach towards the health problems is in accordance with the philosophy of The Green Book. Such thinking about health problems is an echo of similar dimensions spelt out in THE GREEN BOOK.

**THE FINAL COMMUNIQUÉ
OF AL FATEH UNIVERSITY
SYMPOSIUM
ON THE GREEN BOOK**

THE FINAL COMMUNIQUÉ OF AL FATEH UNIVERSITY

SYMPOSIUM ON THE GREEN BOOK

On the 15th - 17th of Muharram Al-Haram, 1392 from the death of the Prophet, corresponding to 3rd - 5th of November, 1982, Al Fateh University Symposium took place in Tripoli.

The Symposium was attended by numerous institutes and universities' Libyan students, thinkers and professors of universities of various countries. The researches and the articles presented by the participants have dealt with the dictums of the Green Book and its human and civilizational dimensions.

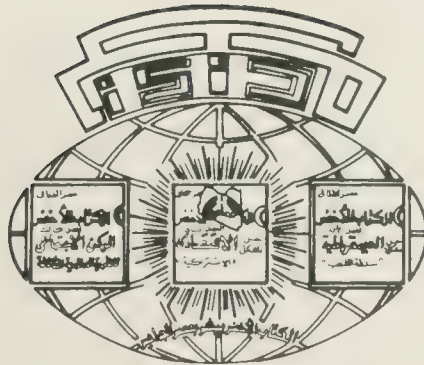
The Symposium has discussed and analysed all the thought's aspects of the Third Universal Theory, the practical and radical solutions to the political, economic and social problems from which the contemporary humanity suffers.

The objective and scientific discussions on the dictums of the Green Book have demonstrated the importance of this symposium in deepening the understanding of the Third Universal Theory concepts and to publish them in order to assure to all the peoples, the humanity and the universality of this thought which has drawn the attention of the international thinkers and researchers, and especially the attention of the peoples who look for entire freedom and aim at realizing social justice based on true democratic system, in which all the citizens participate.

The participants have recommended the publishing of the valuable researches and studies presented at this symposium in order to contribute to the divulgation of the eternal thesis contained in the Green Book. They also recommended the holding of other National and international symposiums in order to deepening the understanding of this pioneer thought.

Forward and the struggle is continuous

Tripoli 17th, Muharram Al-Haram, 1392 from the death of the Prophet, corresponding to the 3rd of November, 1982.



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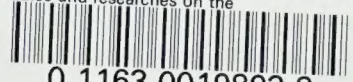
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